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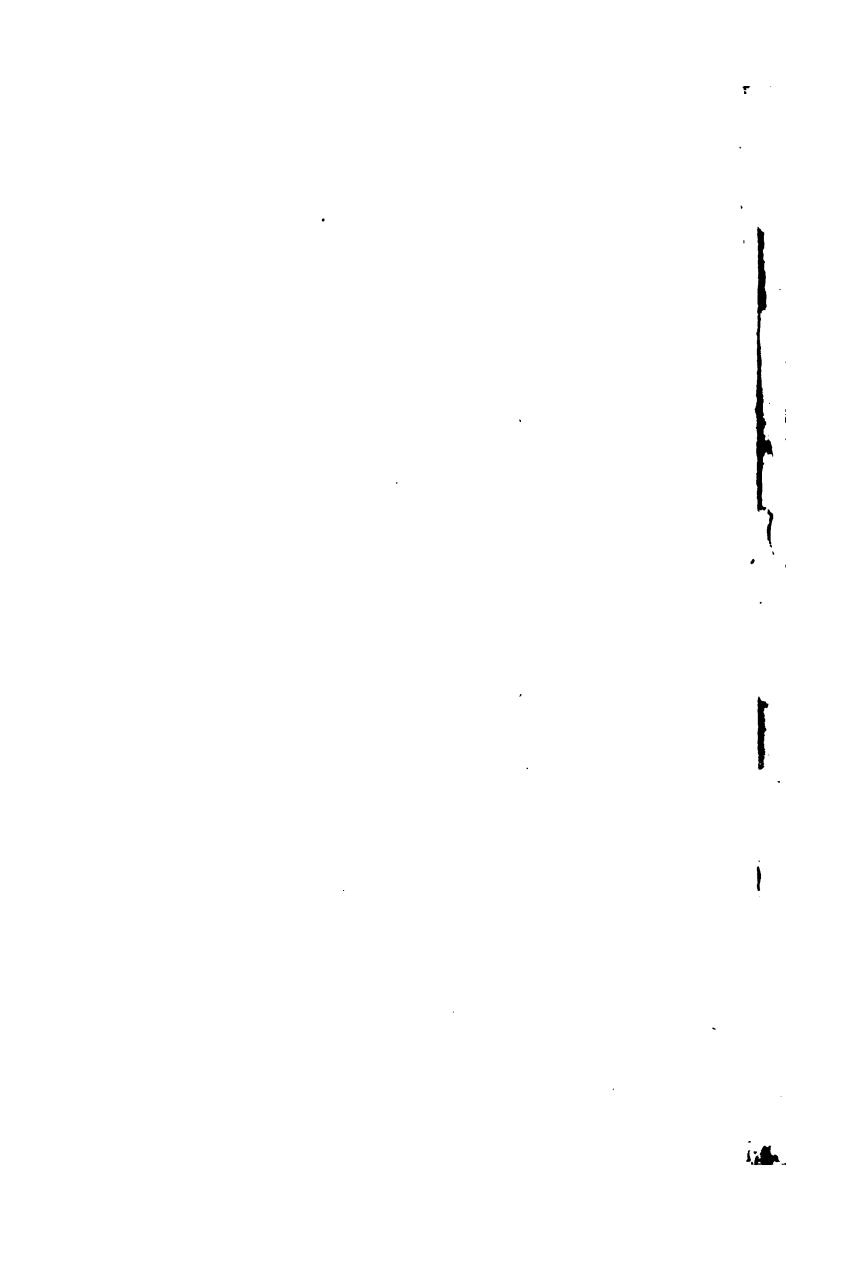
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(Flanders)
ZXFP

REVIEW
OF
ALEXANDER HALL'S
"UNIVERSALISM AGAINST ITSELF."

BY G. T. FLANDERS.



ZANESVILLE, O:

1847.

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Entered according to Act of Congress, in the year 1847,
by FLANDERS & EATON, in the Clerk's office of the
District Court of Ohio.

E. C. Church, Printer, Zanesville, O.

EPISTLE PREFATORY.

TO REV. ALEXANDER HALL:

Dear Sir—Having finished a Review of your "Universalism against itself," I now feel fully competent to pronounce upon its general merits, and the spirit in which it is executed.

And first, allow me to say, that your book is precisely the kind of production I had reason to expect at your hands; for assuredly your Prospectus gave potent promise of future results!

— 17, he — You will confess, sir, that from an arrogant and illiterate boaster—shameless as hypocrisy, remorseless as a savage, and unscrupulous of ways and means, as human nature well can be—I say, you will confess, that from such a source, anything very truthful, intelligent, and refined, could not reasonably be expected!—Nor would you, Sir, readily expect a professional gamester to be a very pious and useful member of society; a natural born villain, an upright and honest man; an illiterate country booby, an accomplished scholar: and permit me to say, that in my humble estimation, any one thoroughly acquainted with Alexander Hall, would hardly expect anything from his pen on the subject of Universalism, remarkably truthful, modest, or intelligent! Sir, I am compelled to apply to you the forceable language of Whittier:

“ ——— go teach as well
Of holy truth from falsehood born!
Of heaven refreshed by airs from hell!
Of virtue nursed by open vice!
Of deemons planting Paradise”!

You appear, sir, to have come to your work with a fierce, dark, and egotistical spirit—your mind richly stored with language and images drawn from the most vulgar vocabulary and the lowest walks of society; and like the Strasburg pies, said to be made of livers per-turnaturally swollen; the chief excellence of your book

consists in the repulsiveness of its materials, and especially in the uncommon quantity and vileness of its abuse. I have searched through all its pages in vain, for a single expression of kindness; for the least semblance of a benevolent or Christian Spirit: but the truth is, it is vulgar and ill-bred every way, and, what is especially to be regretted, it is addressed to the most vulgar tendencies of the mind. In my opinion, sir, those who sincerely admire modesty, and the Spirit of Jesus of Nazareth, when once acquainted with its pages, would shun its contamination as they would a house with a sign at the door bearing the inscription "SMALL POX HERE"!!—I confess this is not a very flattering estimate of your labors, but it is the estimate my sense of truth compels me to set upon them!

In the next place, Sir, I have several serious charges to bring against you; which, writhe as you may, beneath the well deserved lash I am now laying upon your impudent sholders, I do not believe you can escape, or will deny. In the first place, Sir, I charge you with the BOMBAST of a clown, and the BOASTING of a coward! And here, Sir, is the proof in the shape of the PROSPECTUS of your boasted book:

PROSPECTUS.

"The author intends publishing a book, next spring, no preventing Providence, of about 300 pages, entitled *Universalism Against Itself*, wherein that system of faith shall be CRITICALLY examined and SYSTEMATICALLY DISSECTED; and the dogma of the unconditional holiness and happiness of all mankind shall be UTTERLY DESTROYED and that without remedy. The strongest arguments claimed in support of the doctrine shall be shown to be self-contradictory, and it will be demonstrated that no man can quote the Scriptures generally relied on as favoring Universalism, without virtually renouncing the doctrine. The arguments against it will be SIMPLIFIED and CLASSIFIED, and presented in SUCH A MANNER, that a mere tryo in controversy will be enabled to POUR DOWN upon the HEAD of an opponent, SUCH a volley of arguments as to be IRRESISTIBLY fatal to his

cause, and which all his powers will not be sufficient to withstand or gainsay. The "Pro and Con of Universalism," the strongest work in its favor now extant, shall be also briefly reviewed and reduced to a BUNDLE OF ABSURDITIES. And FINALLY, as nothing will satisfy the BRAVADOES of Universalism until their doctrine is finally KILLED TWICE DEAD, and PLUCKED UP BY THE ROOTS; they may expect, THEREFORE, to have it LITERALLY torn up into INCH PIECES, PULVERIZED and SIFTED like WHEAT"!!

I am told, Sir, that there exists another prospectus, intended for circulation in another section, compared to which, this choice *morceau* of grandiloquence and naked boasting, is no more than a drop to the bucket. But this specimen of your native powers, will in all conscience, satisfy any moderate taste for the valient and the sublime!

But, Sir, I charge you, furthermore, with palpable and undeniable deception with regard to your real sentiments—advocating in the book "Universalism against itself," the doctrine of ENDLESS MISERY, and at the same time believing in the ANNIHILATION of the wicked!!!

This, Sir, is a most grave and important charge:—
 (S) Writing one thing, and at the same time believing another! But, Sir, wince as you may, here is the PROOF; derived directly from preachers of your own sect:

"To whom it may concern:

"I have been requested to state my understanding of what Mr. Alex. Hall's views are in reference to the ultimate destiny of the wicked, or finally impenitent portion of mankind. What his views are at present, I cannot say, not having had any conversation with him on the subject lately; but last fall, I understood him to hold, as his own or private opinion, that the wicked or finally impenitent, would or will be destroyed or ANNIHILATED"!!

JOEL F. MARTIN.


New Gottingen, May 8, 1847.

"I can fully confirm the above statement to be true."
 REASON McVEY.

"My understanding of Mr. Hall's belief fully corroborates the above statement."

PHILIP JARVIS.

I understand, Sir, that these men are all occasional preachers in your church; but if their evidence is not acceptable, perhaps it would interest you to know that I have more on hand, amply sufficient for any emergency. And, Sir, I wish our readers to observe, that while the above affidavit bears date May 8, 1847, your book bears date June 15, 1846! A plea, therefore, that you have changed your opinions on the subject, will not avail you.

It just occurs to me, that some persons who have not seen your book, may doubt my veracity in saying that you advocate therein the doctrines of endless punishment. But, Sir, I can prove even more than that:  You advocate INFINITE punishment! Here is the proof: "Punishment must be INFINITE—for such is the case with sin"! "Man is not finite, only as regards his natural body. His soul or spirit is an infinite principle, and will endure AS LONG AS GOD HIMSELF"! And dare you say, Mr. Hall, that the soul will exist as long as God himself, and at the same time be ANNIHILATED?—That the soul will be annihilated, and at the same time suffer INFINITE PUNISHMENT? No, Sir, not even your celestial impudence and almost miraculous hardihood, will carry you that far!!

I charge you in the next place, with uttering a downright FALSEHOOD on Universalists as a sect! Among a multitude of proofs, all involving high moral obliquity, I select the following:—"It is evident that *nineteen twentieths* of all Universalists are *infidels* at heart,—neither WISE, GOOD, SINCERE, nor LOVERS of CHRIST'S CAUSE"!!

Do you recognise those capitals? They, Sir, are your own! And does not your shameless face grow pale, when your foul sin, like the ghost of withered murder,

stares you in the face, and writes upon your forehead the name of SLANDERER!! How dare you, Sir, print; much less stereotype, so base a calumny? And you a follower of Christ; you GOOD—SINCERE—HONEST?—"O! shame! where is thy blush"!

But I tire, Sir, of pursuing your tortuous course further—your offences rise in mountain height before me; Ay, they become rank and smell to heaven! Among candid men you will be little less than a by-word and a mark of infamy. Your course, Sir, will become one of the surprising phenomena of the age. Men will wonder and marvel much, that one like yourself, with but few of the advantages of a common education, and possessing none of its real graces, should be so inflated with vanity and self-consequence, as to imagine that you were able to refute and destroy a system of doctrine, which wiser and better men than yourself have labored in vain to overthrow, and from a discussion of which no opposer ever yet came off the victor! If the mystery is ever solved, it will doubtless be on the principle, that

"Some snakes must hiss, because they're born with stings."

Sir, I leave you to the company of your own conscience: you cannot well have amore disagreeable companion.—The effects of your miserable book will develop themselves day by day, until the power which has thrown it upon the public is neutralized or destroyed. The evil which it will do—unless its very excesses should cause immediate reaction—will be felt long after you are forgotten in the minds of men: unless they should remember you as an odious and detestable thing—a phantom of dread and a warning of evil!

For the severity, Sir, of this Epistle Prefatory, I make no apology. Those who have read your book, will not require any; and as for those who have not, they must rely on the representations which I have given.

That the God of Love may eventually lead you to see the error of your ways; and that you may live to be-

come a better and happier man, is the sincere wish of
your

Humble Servant,
G. T. FLANDERS.

NOTE.—In the composition of this work we have
drawn freely from the following works: Ely and Thom-
as' Discussion: Cobb's Compend: Universalist Book of
Reference: Streeter's Conversations: Paige's Commen-
tary: Balfour's Works, and a few others.

REVIEW.

CHAPTER I.

SECTION I.

Gen. xxii. 18. In thy seed shall all the **NATIONS** of the earth be blessed.

Gen. xxviii. 14. In thee and thy seed shall all the **FAMILIES** of the earth be blessed.

Acts iii. 25. In thy seed shall all the **KINDREDS** of the earth be blessed.

If want of harmony and congruity in a system is an evidence of its rottenness and falsehood, then is the opposition to Universalism most signally condemned.—Never, since the foundations of the earth were laid, was any thing more disjointed and conflicting. It sets at defiance every law of harmony and affinity, and utterly defies all rules and classification. In nothing is it more characterized, than by “confusion worse confounded,” and a conglomeration of the most antagonistic materials, which distribute through the whole system the elements of destruction. In a word, it verifies the old adage: “Whom the gods purpose to destroy they first make mad.”

Nor does this variety and conflict of opinion pertain only to the general movement and transactions of the opposition. It extends through every detail to the minutest particular. Antagonism characterizes its views of the system of Universalism. No two are agreed in what it really is. One author avers that it is an old

doctrine; another exclaims it is a new doctrine. One is confident that it is the doctrine of the devil, another is equally confident it is a doctrine of Hosea Ballou.— One asserts it makes God all mercy, another it makes God all justice, &c., &c., to the end of the chapter.— The blind literally lead the blind; and as a necessary consequence, they all fall into the ditch of defeat together.

As a necessary concomitant to these conflicting views of our system of doctrine, a great diversity of opinion characterizes the mode and means of attack. It is a work of no difficulty to put Partialism *against itself* in a thousand particulars—literally compelling it to dash out its brains against the walls of its own citadel.

In the section under review we have an illustration in point. Our author takes the position that the promise to Abraham is *conditional*; and, per-consequence, its literal fulfilment depends on the conduct of men in this life. Furthermore, he asserts: "There cannot be such a thing as an absolute or unconditional promise involving the happiness of man."

This is definite and plain. The promise to Abraham is *conditional*. There *cannot* be such a thing as an unconditional promise involving the happiness of man!— Is this the position of Partialists generally? By no means. It is the simple opinion of a CAMPBELLITE Partialist; and, so far as we are informed, in said opinion he stands alone in his glory.

Mr. John H. Power, a Methodist opponent of Universalism, says: "That *none* of the promises of God are absolute (unconditional) we presume *no one* will contend! That some of the promises of the Almighty are *absolute* we readily admit." Exp. p. 75.

And so perhaps does Mr. Hall. But the difference between them is, Mr. Power admits the unconditionality of the promise to Abraham, while Mr. Hall as we have seen, asserts the contrary! Marvelously harmonious this Partialism!—is it not reader?

But this is not all. Partialism is contradictory in its statement of the views of Universalists, in relation to the Divine Promises.

Hall says: "The assumption that promises of a Universal or general character are absolute or unconditional, form the bone and sinew of Universalism."

Mr. John H. Power says: "That *all* the promises of God are absolute, Universalism will be reluctant to affirm." And we have yet to learn that in any place he reverses this declaration, or attempts to fasten upon us a statement in any shape resembling that of our modest and truth loving author.

This brings us directly to the work in hand. Mr. Hall starts out with the assertion just quoted, and thereon joins issue. Making Universalism affirm the unconditionality of the Divine promises, he proceeds very leisurely to array it against itself. We bring him at once to the test of a thorough investigation. Is it true Universalists affirm the unconditionality of "promises of a universal or general character?" Or in other words, is it true Universalists affirm the unconditionality of *all* the Divine promises?—for this is the gentleman's meaning. We answer emphatically, no! It is denied Universalists have ever assumed the unconditionality of every promise of a universal or general character. Proof to the contrary is fearlessly challenged. Mr. Hall knows better. When penning that statement he knew he was uttering a misrepresentation—a statement utterly

false in length and breadth, yea, in every particular; or else he was totally ignorant of the subject he had undertaken to discuss. This we will prove.

Rev. A. C. Thomas in a Theological debate with Dr. E. S. Ely states the views of Universalists as follows: "I feel no disposition to deny that *conditions* are appended to many Divine testimonies—such for example as the following: Isa. i. 19, 20. And I also hold, that while the promise of universal blessedness in Christ is absolute, our *present happiness* is, in a great measure, *dependant on a hearty acknowledgment of the truth.*"

Shame on the wilful perverter of the truth!—for Mr. Hall cannot escape the well authenticated charge of malicious dishonesty. There is one authority on this subject with which he professes a thorough acquaintance. He claims to have reduced the "Pro and Con of Universalism" to a "bundle of absurdities"—to have "pulverized" and "sifted" it like wheat. In his book there is a chapter of 45 pages devoted expressly to an examination of that work; and Mr. Hall knows the Pro and Con—or should have known—contains a statement exactly the reverse of his malicious misrepresentation.

The author of that work says: "There are in the Scriptures, unquestionably, some conditional promises; these all, however, respect our situation in time, and in no case extend their reference to eternity. * * * The promises which respect man's condition beyond death are absolute—as already said they rest on no contingents."

How now appears the statement of Mr. Hall, that the "bone and sinew" of Universalism is the assumption of the unconditionality of promises of a general or universal character? Rotten and hollow as a hypocrit's

heart! How appears in the light of this testimony the issue he would fasten upon us and cram down our throats so unceremoniously? False—utterly false!—The issue between Partialists and Universalists is not: Are all the Divine promises conditional or unconditional? We have shown that Universalists do not deny the conditionality of some of the promises. The true issue therefore is this:

1. Are promises which relate to man's condition beyond death *absolute*?—Universalists affirm, Partialists deny.

We unhesitatingly admit the conditionality of all promises relative to man's condition in time, and which are predicated on faith or physical action; but, we can make no admission of the kind, respecting promises which relate to the spiritual condition of the human family in a future state.

2. The true question, then, respecting the promise to Abraham, contained in the texts at the head of this section, is this:

Does the promise of God to Abraham relate to man's condition beyond death? Universalists affirm; Partialists deny. This affirmative we are now to sustain.

1. First, then, the promise is **UNIVERSAL**. It comprises all the **NATIONS, FAMILIES, and KINDREDS** of the earth. No individual can be found who belongs not to some nation, kindred, or family. Therefore every individual of the race is included in the promised blessing. This is not denied.

2. But can partialism meet this admission and not suffer defeat? Most certainly not. What is the nature of this blessing promised to all nations, kindreds, and families of the earth? In answering this question

partialism is against itself—is divided. We will first hear Mr. Power.

"We proceed to show, 1. That the absolute Divine promises procure a *possible* salvation for all mankind.— 2. An *absolute* salvation in heaven for all infants, and idiots dying in a state of infancy or idiocy; and 3: A *conditional* salvation from sin here, and in heaven hereafter, for all adult persons of our whole race.—That the promises: "The seed of woman shall bruise the serpents head;" "that in Christ as the seed of Abraham, all nations, families, and kindreds of the earth should be blessed," and others of a similar import, were **ABSOLUTE** and a **UNIVERSAL BLESSING** was contemplated, we readily concede." Exp. p. 83.

Mr. Power, we presume, speaks with authority, and represents truly the sentiments of Partialists generally. At any rate, his statement is an important one in several respects. It contains an important admission. It also furnishes means by which the whole theory may be utterly exploded.

1. It is admitted God absolutely "contemplated" the salvation of all men when he made promise to Abraham. Mark; "A *universal* blessing was contemplated." When God promised to bless all nations, families, and kindreds of men in Christ, he intended to secure thereby the ultimate salvation of every human soul! This is virtually yielding the question. It matters not whether he intended to secure the result conditionally, or unconditionally. He *intended* a universal blessing; and made known that intention to Abraham through the promise. It was his purpose; and he pledged his honor "by two immutable things, in which it was impossible for God to lie," to the fulfilment of that pur-

pose! Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good!" Num. xxiii 19.

2. Notwithstanding the acknowledgement, God contemplated the salvation of all men in Christ; the promise procured only a *possible* salvation for all adult persons of our whole race. The declaration of God, then, that he would bless the whole human family in Christ, is only equivalent to making it *possible* for men to be saved!—Is this the record? Did God promise Abraham no more than a possible, or an uncertain salvation, for the nations, families, and kindreds of men? Nay, not so!—"In thy seed shall *all* the nations, families and kindreds of the earth be blessed!" This is the record: A blessing in *Christ*, to *every individual being* without an exception.

3. But has not Mr. Power deceived himself by being too logic-wise? His position is, the Divine promises procured a possible salvation for all, an absolute salvation for infants and idiots, and a conditional salvation for all adult persons of our whole race. This is all nonsense. The first proposition annihilates the second.—If an *absolute* salvation was procured for infants and idiots—comprising a very large portion of the human family—how can it be said in truth, Christ procured a *possible* salvation for all mankind? The terms are evidently used in contradistinction. Mr. Power does not mean by *possible*, the same he means by absolute. He does not believe an absolute salvation was procured for all men without exception. He believes it is possible for men to be saved;—that it is certain they will be saved he denies. A possible salvation, therefore, is an uncertain salvation—or if it please, a conditional salvation. Hence his propositions should be amended, thus:

1. Christ procured a possible salvation for a *part* of mankind. 2. He procured the absolute salvation of a *part*; and 3. A conditional salvation from sin here and in heaven hereafter, for all adult persons of our whole race *except* adult idiots. This is the sum of the whole matter, and it blows the whole theory into moonshine!

4. But, in strictness of language, it is mere sham to talk about a possible salvation, if the absolute salvation of any be secured; and it is nothing more than sham in any light you choose to view it. It requires but little penetration to discover, that if Christ by the fulfilment of the Divine promises procured only a possible salvation for mankind, salvation before his advent must have been impossible! And if impossible, then are all from the creation to that period, consigned "with one fell swoop" to endless ruin! And yet more horrible still. No distinction on account of differences in moral character. Enoch and the Antediluvians—Elijah and the troop of Korah—all without distinction consigned to the realms of woe!—And yet more horrible still. If salvation before the advent was impossible, the promise of God to bless mankind universally, can never be fulfilled; nor has it ever been possible for all men to be saved!! These are the legitimate results of Mr. Power's theory. And to use his own language with slight alteration; it opens its own sepulchre as a warning to the world, and inscribes thereon with its own hand, trembling as in death, the following epitaph: Partialism, in its views of the Divine promises, having no hope, and without a Saviour in the world!

For the present this will do for Mr. Power. We grant him the mercy of our silence. We have seen his views do not agree with the admission, and the fact,

of the universality of the promise—that every member of the human family, from the creation of Adam to the end of time, is included therein. We will now hear Mr. Hall, and ascertain whether his exposition of the nature of the promised blessing is not defective also.

After quoting Gal. iii. 8, he defines the blessing as follows:

“The blessing referred to in the promise to Abraham was nothing more nor less than *justification by faith.*”
p. 13.

Is this a correct view of the case? if so it will meet with no difficulties—it will stand unharmed through the most rigid scrutiny we can institute. In the first place let us ascertain what the theory must do. It must prove

1. That all who lived previous to the promise being made, were privileged with the opportunity in this life, of being justified by faith.

2. That every individual living at the time of the promise, was fully made acquainted with it.

3. That all men now, without a single exception, enjoy an opportunity of being blessed in Christ, and

4. That from the beginning of the world to the end of time, there will be no exception to the fact that every individual of the human family has enjoyed an opportunity in this life of being justified by faith in Jesus Christ,

Truly Herculean labors these; but they are such as the theory must perform if it sustains itself undefeated. The promise it is granted is universal,—that it is conditional and confined to this life is confidently maintained. It must be shown, therefore, clear as sunlight, that all men have been and will be made acquainted with

the promise and the conditions thereunto annexed, otherwise the theory cannot escape defeat. We start the inquiry then:

1. Were all who lived previous to the promise being made blest with the privilege, in this life, of being justified by faith? We answer emphatically, No! On the system of the Gospel this was an impossibility.—And, had all men been favored with the promise; which they were not; and had all believed, belief would not have been the blessing promised. “Abraham believed God and it was counted him for righteousness.” That is, he believed the blessing promised to all the kindreds of men would be realised; but believing in the certainty of the blessing, was not the blessing itself. The theory then, in the outset, meets two impossibilities, to wit: 1. All were not privileged with the promise. 2. Had all been privileged with the promise, and believed, belief was not the blessing itself.

2. But, was every individual, living at the time of the promise being made, fully acquainted with it?—Certainly not. It cannot be shown God promulgated the promise to the nations of the heathen who never heard of a Saviour, nor of the true God. It cannot be proven that a knowledge of the promise extended beyond the confines of God’s chosen people. Conditionally nor unconditionally, were all the nations, families, and kindreds of men preceding the Christian Era, promised personally in this life, a blessing in Christ.

3. And were we to overlook those difficulties, and push our inquiry only in present times, there are obstacles which would still be insurmountable. No man in his senses, will contend that all men now, without a

single exception, enjoy an opportunity of being blessed in Christ. Has salvation been offered to all men now living? Does every man now, without exception, know it is possible to be justified by faith in Christ?—No, no! There are vast numbers of our race now living, who never heard of Christ nor of Christianity; and

4. It is a wilful falsification of fact to affirm all men ever had, or now have, an offer in this life of justification by faith. Thus, what the theory must prove in order to sustain itself, it never can prove, and without hesitation we pronounce it a baseless fallacy.

But lest our author should not feel himself quite refuted, we will compel him to refute himself, by explaining *how* men must be justified by faith.

If you please, Mr. Hall, tell the reader how it is possible for men to be justified by faith. God, you say, has promised to bless all the nations, families and kindreds of men on condition of being justified by faith, in this life. Tell me now, Sir, how justification can take place? Ans. "All will admit that the Penticostians were justified by faith: But how?" Yes, Mr. Hall, how? Ans. "By carrying their faith out into practice, in being *Baptized* in the name of Jesus Christ for the remission of sin?" But, Mr. Hall, was it impossible for any to be justified, and consequently saved, in the age of the world previous to the christian era, without being baptized by *immersion*? Ans. "This argument is enough, methinks, to convince any man who believes his Bible, that *Baptism is necessary in order to salvation!*"

But, Mr. Hall, God has promised to bless the whole human family *in* Christ; and Baptism, you know, did not belong to the age of the promise. Cannot a person

be blessed in Christ, without being *Baptized by immersion*? Ans. "*Baptism* is heavens own appointed means of bringing men into Christ! This is the way—the appointed way, and there is not a man on the face of this broad earth can put his finger on the verse that points out any other way to come into Christ!" Hall's discourse on Baptism, p. 288—9.

Now were we disposed to employ the gentleman's braggadocio language, we should say he had cut himself up into inch pieces, pulverized and sifted himself like wheat. Certain it is, he swings beautifully on a rope of his own twisting, utterly divested of his stolen habiliments, a Campbellite in whom was great guile! His theory is completely exploded; and, if Mr. Power will accept of such a companion, we will consign them both to one tomb, and write upon its portals,—*Requiesce in Pace!*

We are confident the reader will now see, that, granting what is admitted on all sides; to wit: the universality of the promise; no *conditional* theory is competent to meet the exigencies of the case. Not one fourth of the human family have had an opportunity in this life to be blessed in Christ, neither in the view of one theory nor the other. No temporal advantage connected with the gospel on earth comprises the blessing promised, for by far the largest portion of the earth knew nothing concerning it. Conditional theories, we repeat, will never do in this case. Conditional promises there are, we grant; but, as before stated, they all relate to man's faith and physical action in the present life. There is not a single exception to this among the promises quoted by our author in illustration of the fact that conditions are *sometimes* implied when not direct-

ly expressed. Not one of those promises relate to man's condition after death. The first, relative to the destruction of Nineveh, is unquestionably of a temporal character. God commanded Jonah to denounce upon the city of Nineveh an *external* judgment. The historian mentions no conditions; but from the very nature of the case, the judgment being temporal and external, a condition was implied. But external judgments of which the Bible treats, were deserved only when a nation or people had filled up the measure of their iniquities. Said God to Abraham, "The iniquity of the Amorites is *not full*." Said Christ to the Jews, "*Fill ye up* the measure of your fathers." From these and similar cases, it is evident the *external* judgments whereof the Bible treats, were deserved only when a nation or people had filled up the measure of their iniquities; and since the Ninevites did not fill up that measure, but repented within forty days, they did not deserve to be destroyed. Nothing can be more evident, says Dr. Clarke, than that "there is a certain pitch of iniquity to which nations may arrive before they are destroyed; and beyond which divine justice does not permit them to pass." See Clarke on Gen. xv. 16.

The same principle is applicable to the second case. "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever: But now saith the Lord be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed."—I Sam. ii. 30. To the mind of the Hebrew, a condition must have been expressed in the word forever. Undoubtedly he understood the term to imply an indefinite period of time. So understanding it, he must have

known to a certainty the continuance of the promise depended on a compliance with the requisitions annexed.—Besides, the promise was altogether of a *temporal* character, and per-consequence depended solely on moral and physical action.

The third case is of like character, and involves precisely similar facts. "Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah to destroy the city for my sake. Will the men of Keilah deliver me into his hand? O Lord God of Israel, I beseech thee tell thy servant.—And the Lord said he will come down. Then said David: will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said: they will deliver thee up. Then David and his men, which were about six hundred arose, and departed out of Keilah,—and it was told Saul that David was escaped from Keilah and he forbore to go forth." I Sam. xliii. 10. 13.—In this case, a condition was implied in the question: "Will the men of Keilah deliver me into his hand?"—And of course if the answer was suitable to the question, it would involve a like contingency. But aside from this, it bears not one particle upon the question in dispute, and only more fully illustrates the fact, that conditions are annexed only to assertions and promises which involve the concerns of the present life.

The fourth case is a promise of a temporary character, to Abraham. "And he said unto Abraham: know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years—but in the fourth generation they shall come hither again." Gen. xv. 13, 16. This is simply a promise that the *posterity* of Abraham should possess

the land of Canaan after four hundred years bondage in a strange land. God did not promise that any particular generation should possess the land, but simply that his *posterity* should possess it; and this we affirm was literally the case, the opinion of Mr. H. to the contrary notwithstanding. He argues, God literally broke his promise to Abraham; and that the fact "settles the controversy with Universalism." We are free to admit, if God is reckless of his promises, it is useless to quote them in proof of any doctrine or theory under heaven. But God is not reckless of what he has promised, and our authors citation of Num. xiv. 34, is short of the mark.—Unfortunately, our present translation is defective in not expressing the true meaning of the original. The Douey Bible, instead of "breach of promise," translates: "And shall know my revenge." This is better. But the remark of Scott, than whom no man was more thoroughly a Partialist, agrees more nearly with common sense: "*They* would consider this expulsion as a breach of promise; but *He* would show them it was only a delay made for some wise, righteous and glorious purposes, and that he would *fulfil the promises* to their *descendants*."

There can be no dispute that this settles one fact in nowise creditable to our author. It proves him utterly incompetent to discuss any grave Theological question requiring learning, honesty, and common sense. And, if we mistake not, he will find in the course of this review, that his position, that God is reckless of his promises—and he can convince no one that such was not his meaning—will in more instances than one, work his destruction.

The fifth and sixth cases are of the same character

as the foregoing—both temporary, and explainable on the same principle. Not one of the list relate to the condition of men beyond death; and, be it remembered, it is only promises of that character we maintain are absolute and unconditional. Not a single instance of the kind has our author quoted in illustration of his position. Planting himself on the *false* assertion, that Universalists assert the unconditionality of *all* the Divine promises, he has labored to show that *some* are conditional—which Universalists never denied—and in a vain-glorious ecstasy of supposed success in arraying “Universalism against itself,” he exclaims he has “written Tekel upon every sail of the old ship Ballou;” when, in fact, the poor silly inflated egotist, has inscribed the condemnation upon his own base forehead! Were we vain enough to suppose that Mr. Hall would heed the advice of one so humble as ourself, we would counsel him to obey at once the injunction of the Poet:


“Go teach Almighty wisdom how to rule,
Then drop into thyself and be a fool!”

At any rate, when he attacks Universalism again, we advise him to ascertain to a certainty whereof he speaks; or, if he knows that already, let him beware that he speaks the truth; for by so doing he will escape that which he now so richly merits, and no doubt receives.—The utter contempt of every well informed Universalist in the land.

It only remains now that we lay before the reader the true Scriptural doctrine of the promise. It's Universality—that all men are concerned in it, has already been proved; and it has been shown Partialists do not deny the fact. The nature of the blessing which we

have seen our opposers are incompetent to explain—next demands attention. We will first hear St. Peter on the subject:

“Ye are the *children* of the prophets, and of the Covenant which God made with our fathers, saying unto Abraham, And in thy seed *shall all the kindreds of the earth* be blessed. Unto you first, God having raised up his son Jesus sent him to bless you in *turning away every one of you from your iniquities.*” Acts iii. 25.

Now please observe: 1. Peter calls the murderers of Christ the “*children* of the Covenant.” Hence,  sin does not destroy the primary connection, and per-consequence, heir-ship to the blessing promised! “For if children then heirs.” Rom. viii. 17. 2. Of this important fact the Jews appear to have been ignorant; nevertheless, their ignorance did not “change the truth of God into a lie,” nor did unbelief invalidate their claim to share in the Divine bequest. “For what if some did not believe? Shall their unbelief make the faith—or truth—of God without effect? God forbid.” Rom. iii. 3. 3. The blessing is definitely defined to consist, “in *turning away every one of you from your iniquities.*”

It is true the promise, like every other revealed truth of the Gospel, is of a two-fold character. It is said, “They which *be* of faith *are* blessed with faithful Abraham.” Gal. iii. 9. How so? Faith is belief in testimony, in the truth. Abraham believed in the verity of the promise, being “fully persuaded that what he has promised he is able also to perform,” and thus believing he “entered into rest,” layed “hold of the hope set before us.” and, as a consequence, which every human being may experience by believing God, “rejoiced with

joy unspeakable and full of glory." "His blessedness was consequent of faith in universal blessedness—and the pre-supposition is, that the fulfilment of the promise was not, in any sense dependent on the exercise of faith by him."

To illustrate: A company of foreigners, unacquainted with our language, manners and customs, land at New York. Immediately they fall under the suspicion of the officers of the government, are arrested, and conveyed to prison. Being totally ignorant of the intention of the government towards them, they are filled with apprehension, doubt, and direful foreboding.— Their condition is pitiable in the extreme. But meanwhile, the government ascertains their innocence, and despatches a messenger to inform them that in ten days they shall be set at liberty. This message will be 'glad tidings of great joy'! It is announced. One half the number believe, have faith that what the government has promised it will also perform; and, as a consequence rejoice, with joy unspeakable and full of glory. The other half will not believe; and consequently are still filled with doubt, and subject to the most torturing fears. But nevertheless, the word of the government is true though they believe not, and would still be true though they all should refuse to believe; and at the end of the time specified, believers and unbelievers are set at liberty. The faith of the believing, and the doubts of the unbelievers are now lost in the reality, and all rejoice together. The faithful were blessed while in bondage. Those who refused to believe, were not blessed. But the promise, the word of the government, of which faith was but a result, was neither affected by the one nor the other.

In like manner, God made a promise to Abraham of a future blessing to the nations of men. He believed God, and in his faith he was blessed. When the promised seed came the tidings were proclaimed from the rivers to the ends of the earth. Men were everywhere called upon to believe. Those who obeyed the injunction, were blessed as was faithful Abraham. Those who refused to credit the Divine veracity, were damned—were strangers to “the peace of God which passeth all understanding.” Believers became “children of God by faith,” and through its bright medium looked forward with confidence to the time when they would become children of God in reality by being “children of the resurrection.” Hope then became “an anchor to the soul sure and steadfast.” Men fled for refuge to the Gospel—layed hold of the hope set before them; and, knowing “it was impossible for God to lie,” saw in glorious prospective the ultimate blessedness of all the nations, families and kindreds of men in Christ their glorious head.

The advantage which believers then had, and now have over unbelievers, is not in the ultimate result, but in the present condition of things. Faith, as we have seen, may change a man's *condition* here, but it cannot change the truth. That is fixed and immutable as God himself—is far beyond the reach of human mutation.—Should the whole world refuse to believe in the immortal life, yet would man live beyond the bounds of time. Should the whole world refuse to believe in the ultimate blessedness of all men in Christ according to the promise, yet would the word of God be true, and what he has promised he would perform. As the refusal of a part of the prisoners to believe in the word of

the government did not prevent their being set at liberty, neither will the unbelief of the whole race of mankind prevent the accomplishment of all Jehovah has promised. We repeat, it is only the present condition of men that faith can change; and the unconditionality of the thing believed is all that enables any one to obey the injunction to believe. The error of our opponents, in this matter, consists in presenting the *consequences* of belief for the *THING believed in*—in making no distinction between a blessing *by faith* and the actual realization of a thing promised; whereas, the consequences of faith, and faith itself, are but the secondary results of the effect of *truth* upon the believers mind! These results and consequences, it is granted, are conditional; and they are all that is conditional which pertains to the promise. It is conditional whether a man is blessed *as was* faithful Abraham—whether a man is a child of God and an heir of the promise *BY FAITH*: But to the *REALITY*—that men shall be partakers of all that is contemplated ultimately in the promise—that they shall be in *reality* children of the Great Father by actual realization, no conditions are appended. And for this reason: These things are the truth on which faith depends, and of which, it is but a *temporary* result.

Finally: Mr. Hall says: "I have no objection to all men being saved, providing they will submit to being turned away from their iniquities." Very magnanimous on his part, to be sure!—for many there are who "do not want to go to heaven, if all men are going there." His objection cannot be very valid if he speaks truly, for we have the divine assurance that the iniquities of all shall be taken away. Hear the testimony!—"Behold the days come saith the Lord when

I will make a new covenant with the house of Israel and the house of Judah ; not according to the covenant that I made with their fathers. * * * For this is the covenant that I will make. * * * I will put my laws into their mind, and write them in their hearts ; and I will be to them a God, and they shall be to me a people ; and they shall not teach every man his neighbor, and every man his brother saying know ye the Lord, for all shall know me from the least unto the greatest. For I will be merciful unto their unrighteousness, and their *sins* and *iniquities* will I remember no more ! Heb. viii. 8, 12.

The house of Israel and the house of Judah, says Dr. Clark, signifies "all the decendants of the twelve sons of Jacob." Of course then, as the New Covenant is widely different from the Old in nature and extent, it points out the universal blessedness of the entire Jewish nation. Moreover, the New Covenant being universal in extent, the blessing which it confers must be universal also, as declared in God's ancient promise to the fathers. Clear as a sunbeam, is the testimony of the same Apostle elsewhere:—"For, I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part hath happened to Israel, until the *fulness* of the Gentiles be come in, and so *all* Israel shall be saved : as it is written, there shall come out of Sion a Deliverer, and shall *turn away* ungodliness from Jacob for this is my *covenant* unto them, when I shall *take away their sins* ! * * * For God hath concluded them *all* in unbelief, that he might have mercy upon *all* ! * * * For of him, and through him, and to him are *all things*, to whom be glory forever. Amen ! Rom. xi. 25, 36.

There is certainly a singular coincidence in the vari-

ous testimonies setting forth the universal blessedness of man. St. Peter as we have seen, defines the Abrahamic blessing to consist in turning every one from his iniquities. St. Paul, in addressing the Hebrews, affirms, God will finally put his laws in their mind, and write them in their hearts, and their sins and iniquities remember no more. This he has sworn to do to all the descendants of Jacob. Addressing the Romans, he alludes to the *same* Covenant, declares the two great divisions of the human family, Jews and Gentiles, are included therein, and that their sins, through the Deliverer who shall turn away ungodliness from Jacob, shall be taken away. Finally, with a burst of triumph, the pure exultation of a noble heart, he concludes his splendid argument with a mighty conception worthy the intellect of an angel!—"For of Him, and THROUGH Him, and to Him, are ALL THINGS; to whom be glory forever. Amen!"

Sublime and glorious revelation! Heaven's own assurance of eternal love! In the rays of its splendor, how insignificant appear the puny and groveling conceptions of narrow and perverted intellect. The purest and holiest aspirations of the soul are not solemn mockeries. There is a life, beyond these scenes of sin and death. There is a union of souls—circle intermingling with circle through the vast humanity—in a life of fadeless glory. Garlands of light adorn the portals of the tomb. And through the promise of Jehovah to the father of the faithful, and the bright revealings of the promised seed, we see bright glories beyond. Far up those scenes of immortal joy earth's congregated millions have found at last a sweet haven of peace where the weary are at rest. The promise is fulfilled

—faith is lost in the reality, and God our Father is all in all!

Here we rest the argument. The reader shall decide whether flippant sophistry, arrogant boasting, and unmeasured abuse, shall prevail over sound logic, the common sense of things, and the most unequivocal testimony of the word of truth. If he will but judge impartially between Universalists and their libeller, we are in no wise concerned for the result. God speed the right!

NOTE. For remarks on the phrase "All nations"—the terms, all, every, etc., see passages in which they occur. See remarks on Rom. xi. 25.

SECTION II.

Psa. 86. 9. All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name. See Psa. xxii. 27.

Can Universalism be put down by sheer blockheadism and barefaced misrepresentation? Let those who think so read the following:

"Universalism teaches that this turning to the Lord, worshipping before him, and glorifying his name, is all to take place in the resurrection state; and when this is done, all will be brought to know God, and be saved from sin. But here again we have Universalism against itself; for men cannot be made holy and happy in the operation of being raised from the dead, as Universalism teaches; and at the same time be made holy and happy by remembering and turning to the Lord and glorifying his name, after they are raised. They cannot remember and turn unto the Lord and worship him in the resurrection, for this they will have no hand in; hence the worshipping and turning unto the Lord, must take place afterwards, and consequently they must be raised in their sins."

To speak plainly, this is what we call downright clownish blockheadism! Does Mr. Hall suppose he can contradict himself in every sentence, and grossly misrepresent the truth, and escape detection? Was ever impudence before thus barefaced! If this is a fair specimen of the manner by which Universalism is to be "killed twice dead and plucked up by the roots," Universalists may dispense with all fear as to there being any hazard in the operation!

The above quotation contains a flat contradiction. Universalism, says our author, teaches men will turn unto the Lord, worship before him, and glorify his name in the resurrection state, and *when this is done*, they will *know* God, and be saved from sin. But with this statement our author is not satisfied ; so that he may array Universalism against itself, and turn his accustomed somerset over the truth, he very pointedly contradicts himself, by affirming, Universalism teaches men are to be made holy and happy in the *operation* of being raised, and *afterwards* will remember and turn unto the Lord and glorify his name ! —Contradiction could not be more complete. If Universalism teaches men are to be made holy and happy in the operation of being raised, and that they afterwards remember and turn unto the Lord ; it certainly does not teach men are to remember and turn unto the Lord in the operation of being raised, and afterwards be made holy and happy ! Such palpable misrepresentation needs not illustration to make it comprehensible ; and its effect cannot be less than to destroy the confidence of the candid of all parties in Mr. Hall's ability to do justice to any subject requiring straight forward honesty without misrepresentation.

Nor is this the only error. Nothing can be more silly, nor further from the truth, than to affirm men will not know God until they come and worship before him and glorify his name. It is a knowledge of God—the discovery of something lovely and attractive in his character, that induces men to worship him ; for men cannot worship acceptably an “unknown God.” It was an error of the Athenians that they erected an altar to the *Agnoſto Theo* ! The apostle, therefore, declared unto

them the one living and true God, Creator of heaven and earth, that knowing him they might worship acceptably in spirit and in truth.

It is an error also, and a very ridiculous one too, to speak of the "resurrection state" and the "operation of being raised" as one and the same. "They cannot remember and turn unto the Lord in the resurrection," says the objector "for this they will have no hand in." *Mirabile Dictu!* The Sadducees then, exposed their ignorance by inquiring of Christ whose wife, in the *resurrection*, the woman should be who had had seven husbands. Nor was the Saviour more wise in answering: "For in the *resurrection* they neither marry nor are given in marriage, but are as the angels of God in heaven."—Did he not know that we "have no hand" in the resurrection?—How could he assert that in that state men are as the angels?—Did he not know men cannot be made holy and happy in the operation of being raised?—or in "the resurrection state." Why then did he say that men in that state are as the angels; pure and sinless beings?—Either he was not as wise as our learned author, or else he did not speak the truth; for it is evident both cannot be right. Not assuming, however, to be judge in a case so difficult, we will leave it with the reader to decide which to marvel most at: The disagreement of the Saviour with Mr. Hall, or the disagreement of Mr. Hall, with the Saviour! Meanwhile, out of pure pity to the gentleman, we will attempt to throw one spark more of light into his luminous understanding. Dr. Dwight treating of the original word rendered resurrection, says: "This word is commonly, but often *erroneously*, rendered resurrection. So far as I have observed, it usually denotes our *existence beyond*

the grave. * * Those who die live after they are dead, this future life is the *anastasis*, and this is universally denoted by this term, throughout the New Testament." Teol. Ser. 64. From this, we presume it never entered the head of the learned Dr., that the "resurrection state," and "the operation of being raised," are one and the same thing.

But our author has yet another subterfuge. "It does not follow," he says, "because God says all the ends of the world shall turn, that therefore they actually will turn. When Moses had predicted the coming of a prophet whom the Lord should raise up like unto him, he concludes by saying: "Him shall ye hear." Did all the Jews hear that prophet? No. What proof then is there that *shall* in the above proof-texts is any more likely to be accomplished?"

Very easily answered. Because God says "these *shall* go away into everlasting punishment," does it follow that endless misery is true? Once more: Because God says "shame shall be the promotion of fools," does it follow that Mr. Hall is certain to be promoted? —This will never do. Such dealing with the scriptures, is handling the word of God deceitfully; and in this way, any absurdity,—from the belief of the Greenlanders that thunder is the rattling of seal skins in the Moon by an old woman, down to the Campbellite innovation of the nineteenth century—can be proved from the Bible!

The word *shall*, when used concerning man's faith and physical action in this life, doubtless *may* imply an uncertainty. But when used to express the actions and condition of man in the future life it does not. In the case under examination, no doubt it has this latter ref-

ference. The declaration is concerning *all* nations whom God has *made*. God has made all nations that ever existed ; and hence, as all have not had an opportunity to worship him in this life, the declaration refers to a period beyond the present : To a period when all will have an opportunity to worship him and glorify his name, and confess that in him they have "righteousness and strength."

And yet another quibble. "Universalists" he says, "quote Dan. 7, 14. and apply it to this present world." We admit it ; and it reads thus : "And there was given him dominion, and glory, and a kingdom, that all *people, nations and languages*, should serve him."—This is as extensive as the texts under examination, and now why, let me ask, *does* not all the people, nations, and languages serve him ? They dare not apply this language of Daniel to eternity for fear of verse 10 ; mark that."

Quite as easily answered as just so much nonsense elsewhere. In the first place ; no, Universalists apply that language to a period of time, beginning at the reception of the kingdom by the Son of Man, and extending to the delivering up of the kingdom when all things have been subdued to the Father. It is true all men do not now serve the Redeemer ; but during the progress of his kingdom, if confidence can be placed in aught of Holy Writ, that result shall certainly be accomplished. Moreover, the objection, that, because a thing is not now done it never will be done, is without a particle of foundation. The apostle says :—"Thou *hast* put all things in subjection under his feet. . . . But *now* we see *not* yet all things put under him." Heb. ii. 8. The honest mind of the apostle did not

jump to conclusions after the hair-brained fashion of Mr. Hall. He knew God had purposed to subdue all things to himself, and that in the Divine mind, prospectively, it was done. Nevertheless, he did not expect the result immediately; but from thence he did not infer a thing so foolish, as that God's purpose would fail because not carried instantly into effect. That is the predicate of Partialism, and very glaringly absurd it is.—But as we shall consider this point more at large in another place, we defer, for the present, further notice of it, and pass to enquire finally,

What danger to Universalism is contained in verse 10, Chap. 7. of Daniel? Mr. Hall says, Universalists are afraid of it; but if not greatly mistaken, his fears of that particular text are greater than theirs. We shall see.—That verse and those succeeding, inform us “the judgment was set and the books opened,” *at the time* the kingdom was given to the Son, more than 1700 years ago! Beyond all dispute this confines the fulfilment of Rev. xx. 12, 15, to that period; and hence any exposition which carries its scenes into the future, must necessarily be false! And this is agreeable to the scriptures generally. No where in all the Book of God, is the judgment represented as taking place at the transfer of the kingdom from the Son to the Father, but always at the commencement or during the progress of the Redeemer's reign; while, at its termination, all the nations whom God has made shall worship before him, and glorify his name, and God be all in all!—These facts, to use the language of our author, leave Partialism without hope and without God in the world: And section second of “Universalism against itself” may be safely said to be in a like predicament.

SECTION III.

Psa. cxlv. 9. The Lord is good to all, and his tender mercies are over all his works.

That goodness is a Divine attribute the scriptures abundantly establish. "There is none good but one, that is God." Matthew xiv. 17 Thou Lord art good." Psa. lxxxvi. 5.

And that no one may honestly doubt a truth so glorious, they designate in a very particular manner the several traits by which it is characterized.

The goodness of God is *great*: And delighted them in thy *great* goodness. Neh. ix. 25. It is *abundant*:—The Lord, the Lord God *merciful* and gracious, long suffering, and *abundant* in goodness and truth. Ex. xxxiv. 6. It is rich: Despisest thou the *riches* of his goodness? Rom. ii. 4. It is impartial: The Lord is *good* unto *all*. Psa. cxlv. 9. It is active: Thou art good and *doest* good. Psa. cxix. 68. It extends to sinners: But God commendeth his love towards us, in that, while we were yet *sinners*, Christ died for us. Rom. v. 8. It reaches enemies: Love your enemies and do *good*, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and evil. Luke vi. 35. And therefore it fills the whole world: The earth is *full* of the *goodness* of the Lord. Ps. xxxiii. 5. It is endless. The goodness of the Lord endureth *continually* Psa. lli. 1.

These are certainly very strong terms, and when summed up amount to a demonstration that the Father of spirits is infinitely good. And Nature through all her

works corroborates the Divine testimony. Every object, when scanned with intelligent scrutiny, discovers the impress of the great benevolent Spirit. Far up among the starry host it sparkles and shines, and is the grand chorus of the hymn of the morning stars. It radiates in the sunbeam, is the beauty of the bow that speaks of elemental peace, and in the tornado, the whirlwind, the earthquake it rules supreme, and is ever a minister to man's highest good. It is not too much to say with the poet:

"All I feel, and hear, and see,
God of love is full of thee!"

The only legitimate conclusion from all these testimonies, our very wise and truth-loving author, denies.—He takes the position of the Atheist that God is not universally good. "God," he says "is not good unto all in the most universal sense of that word *all*; neither are his tender mercies over all his works in this sense." The scripture testimony then which we have adduced to prove that goodness is a Divine attribute, is not worth a straw. If God is not good in the most unlimited sense, he is not universally good, and consequently goodness is *not* one of his attributes. We prove justice to be an attribute of Deity, because he is universally just. But, were it conceivable, that God is not just to all in the most universal sense—just only in part, it would be impossible to prove that justice is a Divine attribute. The conclusion is unavoidable.

But the basis of this controversy is Holy Writ. By its testimony must the denial of the universal goodness of God stand or fall. If the Bible represents God as being kind, and good, and loving all men irrespective of mor-

al character, no one, we think, will deny the conclusion that God is universally good.

We will first hear the Saviour: But I say unto you, *love your enemies*, bless them that persecute you, *do good* to them that hate you * * that ye may be *children* of your Father which is in heaven. Matt. v. 44. Here men are commanded to *imitate* God, and the conclusion is that God in the most strict sense of the terms, loves his enemies, does good to them that hate him, and if to those, certainly, to all; and hence he is universally good.

Again: He is kind to the *evil* and unthankful. Luke vi. 35. It is not denied he is kind to the good; and that he is also kind to the evil is here asserted. The conclusion is obvious.

Hear the Apostle: The goodness of God leadeth them to repentance. Rom. ii. 4. This is conclusive that God is good to sinners, for none but sinners need repentance. And from these testimonies, which might be increased an hundred fold, it is evident no other conclusion can be legitimately drawn, save that which Mr. Hall *denies*; to wit: GOD IS GOOD UNTO ALL!—And yet, strange as it may appear to the honest reader, this is precisely the conclusion Mr. Hall maintains on the preceding page. He there lays it down as a fact not to be denied, that “GOD IS GOOD UNTO ALL!!” Surely, “whom the gods purpose to destroy they first make mad!”

Of the Mercy of God, which it is denied is universal, much the same may be said as of his goodness. Mercy is a favorite theme with scripture writers; and we presume there can be no disagreement in regard to the fact, that it is a Divine attribute. “Unto the, O Lord,

belongeth mercy," in the language of the Psalmist.—This conceded, and it follows whatever its office or vocation, it must harmonize with all its kindred attributes ; and hence, like goodness, it is unto and over all the works of God.


It is said by an Apostle, "God is Love." All that God is, is comprehended in that one word ; and it expresses exactly our idea that the attributes may all be resolved into one all-pervading principle. True, in accommodation to our limited conceptions of things, we are compelled to designate the various manifestations of Deity by various epithets, as Goodness, Justice, Mercy, Love, etc., while in truth they are but one great principle variously manifested. Overlooking this fact, Theologians have seemed to delight in

"—Setting at odds Heaven's jarring attributes,

And with one excellence the other wounded."

Thus, it has been supposed, justice demands the endless misery of the sinner, while mercy demands his Salvation ; and that while God is good and merciful, he ceases to be just. This is our author's position precisely. He affirms God will not be good to the sinner in the resurrection state, but will deal with him with strict and vengeful justice, without the least admixture of mercy. Of course then, if God ceases to be good when he is just, he ceases to be just when he is good ; for it is evident he cannot be both good and just at the same time. And in this view of the case, Mr. Hall's assertion that God is immutable is gone as the mist of the morning. For it is not denied that at some time, God is both merciful and good to every individual being ; and if at any time God ceases to be merciful, certain it is, no change takes place in the sinner. The creature was a

sinner before the withdrawal of God's mercy, and is the same afterwards: Hence the change must be in the Creator!

And moreover, it must be conceded, that while the mercy of God is extended over the sinner, his moral condition is no barrier to its full and efficient exercise. In other words, the sins of the sinner do not prevent the exercise of God's mercy towards him. Therefore, if God ceases to be merciful while punishing the sinner,  The cause must be sought elsewhere than in the fact of his sins!

But the idea, that mercy is outraged in the punishment of Sin, is too puerile to demand a sober refutation. If men are determined to rend the Deity in atoms that they may build up false theories of selfishness and pride, the most we can do is to enter our protest against the transaction. The honest reader will find a key to all *his* difficulties in the text above quoted: "Unto thee, O Lord, belongeth *mercy*"—why *mercy*?—"for thou renderest unto every man according to his work!" Psa. lxii. 12. This is highly satisfactory. God is merciful *because* he is *just*. Great truth! Star of hope to the Sinner! In its light Justice and Mercy are removed from their antagonistic attitude, and go hand in hand together in all the movements of a wonder-working Providence. This beautiful truth the poet has finely expressed:

"But mercy is above the sceptred sway!

It is an attribute of God himself!

And earthly power doth then show likest God's,

When mercy seasons Justice!"

In this view of the subject all difficulties vanish.—
God was good to the Sodomites in the execution of that

fearful judgement which swept them away in a moment. Yea, and merciful too. No possible transaction can be conceived in which the principles of goodness, justice, and mercy do not predominate. The thing is impossible. True, with our limited powers, we cannot always see clearly the end from the beginning, but it is the only safe foundation on which to rest our faith and hopes, that God is eternally and unchangeably good.

“Blind unbelief is sure to err,
And scan his works in vain ;
God is his own interpreter,
And he will make it plain.”

Admitting, then, that God is both good and merciful in the most unlimited sense—which we have seen Mr. Hall admits and denies, and which we think we have proved beyond successful denial—the inquiry is suggested : Will God’s infinite goodness and mercy prevent the endless misery of the Sinner ? Or in other words : As God must be good, merciful and just in the infliction of punishment, will endless punishment consist with the endless exercise of these attributes ?

To this Mr. Hall answers : 1st. “God *is* good to all, in the present tense ; Mark that : *is* good ; not *will* be good in the resurrection, or at some future period. 2d. Some men are sinful *now* notwithstanding God in the present tense is good to all. 3d. God *is* immutable,—the Father of lights with whom is no variableness, neither shadow of turning. Therefore God will never be so good but what he will allow sin and misery to exist, —for God is now just as good as he ever will be to all eternity.”

It will be evident in a moment to one who thinks, that this objection proves too much, and is totally destruc-

tive to the system of those who urge it. It is founded on the assumption, that whatever is consistent with infinite goodness in this life, will be consistent with it forever. Is this true, and is the objector prepared to abide the consequences? We shall see.

1. Do not good and righteous men, suffer sorrow, disappointment, and pain in this life? If it is consistent with infinite goodness that they should thus suffer here, and endure all these evils in this life, it will be equally consistent with Goodness for the same class to experience the same sufferings in the next life, and forever.

2. On page 295, Mr. Hall says, "The scriptures clearly teach, that the wicked *fare better* in this world than the righteous." Then, if it is consistent, with infinite goodness to permit the sinner to "*fare better*" and experience more prosperity and pleasure than the righteous in this life, it will be consistent with the same goodness, that the wicked shall "*fare better*" in the life to come, and forever!

If to this it is replied, that it is consistent with Divine goodness to permit the righteous to suffer in this life, but would be inconsistent with it allow them to suffer forever, then the objection is abandoned; and it is conceded that a state of things may be allowed *temporarily* consistent with goodness, which would be infinitely inconsistent with the same goodness to allow forever.

Moreover, we are confident the objector will not attempt to maintain a position contrary to this conclusion. Hence the idea of endless misery must be given up at once as incompatible with the endless continuance of divine goodness. For if God can be infinitely good to the sinner and yet punish him endlessly, then is there no distinction between goodness and cruelty, or be-

tyween God and the Devil! and we may add, between Heaven and Hell!! But we are commanded to "overcome evil with good," Rom. xii. 27, and hence, may safely conclude that such is the Divine conduct; for God would certainly not enjoin upon his creatures a virtue he does not possess himself. And therefore as the endless existence of the unhappy subject of endless damnation can be but evil, and evil only, it is fair to conclude the divine goodness will forever prevent such a result; that it will eventually overcome *our* evil by its sweet though potent influence, and banish all evil forever from the universe of God! And this is agreeable to the Bible, which instructs us to "behold the Lamb of God which *taketh away the sin* of the world;" which assures us that Christ will "finish the transgression and make *an end of sin*;" that "death shall be swallowed up in victory," and that the "last enemy death shall be destroyed; that the period will arrive when "there shall be no more *death*, neither sorrow, nor *crying*, neither shall there be any more *pain*." Glorious conclusion! alike joyful and enrapturing to the hearts of all the pure and good! In the language of Dr. Clark, beholding through the vista of ages the ultimate triumph of Goodness over evil, we may exclaim: "death is conquered! Hell disappointed! The Devil confounded! and Sin totally DESTROYED! Amen! Hallelujah! The Lord God omnipotent reigneth! Amen, and Amen!"

REMARKS ON CERTAIN TEXTS.

It only remains to pass briefly in review certain passages of Scripture supposed to militate against our argument.

1. Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, good-

ness, if thou continue in his goodness: otherwise thou also shall be cut off. Rom. xi. 22. "From this it is evident God is not good to all in a universal sense; for it was not goodness to those that fell, but severity, but goodness to others on condition of continuing in his goodness."

Ans. The word of the Scripture should never be made to contradict the known character of God, nor the settled principles of things. Goodness and mercy do harmonize in all conceivable transactions, so that God is never devoid of mercy while inflicting the severest punishment; for as we have seen, God is merciful *because* he is just. A sound criticism, if unable to harmonize *appearances* with well established principles, will safely take for granted that actual harmony exists. In no other way can we prevent theology from becoming a heterogeneous mass of contradictory principles, a "confusion worse confounded."

Chrisotetai, in the text rendered goodness, is defined, "benignity, kindness, gentleness, beneficence." *Apotomia*, rendered severity, is defined, "rigor, severity, which excludes from blessings." This is perfectly consistent with the view we have taken of the whole subject, and we are happy to say we are sustained by no less authority than Dr. Clarke: "As *chrestotes*, goodness, signifies the essential quality of the divine nature; so *apotomia*, severity, as it is here translated, signifies that particular exercise of his goodness and holiness which leads him to sever from his mystical body whatever would injure, corrupt, or destroy it!" See comment on Rom. xi. 22.

Thus Dr. Clark recognizes punishment as but another form of divine goodness; which is certainly

agreeable to the Scriptures themselves, and the true nature of Deity.

2. Therefore he that made them, will not have mercy upon them, and he that formed them will, show them no favor. Isa. xxvii. 11. "How can a man be saved, if God that formed him, shows no favor?"

Ans. The preceeding remarks will apply to this case also. At any rate, view it as we may, it comes not within the bounds of infinity of proving endless misery. To all such quotations as the above the Bible has a ready answer: Though God, in Scripture phrase, may withdraw his mercy, nevertheless he will not do so utterly. O ye stubborn unbelievers ! hear the word of the Lord ! "FOR A SMALL MOMENT have I forsaken thee ; but with GREAT MERCIES will I gather thee. In a little wrath I hid my face from thee for a MOMENT ; but with everlasting kindness will I have MERCY on thee ! Isa. liv. 7, 8. The language of the Bible is uniform upon this subject ; so much so, that the wayfaring man tho' a *fool* need not err therein. In more than fifty instances the mercy of God is said to endure forever, while his wrath is represented as enduring but *a moment*. We will quote one more declaration, which ought to silence forever all such unconscientious quibblers as the author of "Universalism against itself:" "If his children forsake my law, and walk not in my judgments ; if they break my statutes, and keep not my commandments ; then will I visit their transgressions with a rod, (or what is equivalent show them no mercy,) and their iniquity with stripes ; but my LOVING KINDNESS will I NOT utterly take from them, NOR suffer my faithfulness to fail !" Psa. lxxxix. 30. The author of the "Pro and Con" well remarks : "If the doctrine of endless misery were but

half as explicitly affirmed in the Scriptures as it is repeatedly here denied, it could with more show of truth claim our credence under the divine sanction ; and it would seem the height of presumption, to attempt the advocacy of the opposite doctrine of the final salvation of a world !”

8. He that despised Moses' law died without mercy, under two or three witnesses. Heb. iii. 28. For he shall have judgement without mercy that showed no mercy. Jas. ii. 13. “No man can read the above declaration of Scripture, and believe that the tender mercies of God are over all his works in the Universalist acceptance of the word all.”

Ans. Altho' these texts are sufficiently explained in the preceeding remarks, we have thought it advisable to give them a separate consideration that the objector might not have even a “forlorn hope” on which to predicate further contest. Dr. Barnes explains the declarations “Died without mercy,” to men, “there was no provision for pardon.” Dr. Clark's comment is to the same purpose : “Died without mercy, without any extenuation or mitigation of the punishment.” Great proof this, that God is not universally good. Mr. Hall had better examine the Talmud or the Koran for evidence of his suicidal nonsense ; and if those do not help him out he had better call to his assistance the old New England Primer ! Sad work do Partialist commentaries make with Partialist lucubrations on Universalism. It is not exactly necessary for our opponents to manufacture a new Bible, but before they can put down Universalism with the present one, it is necessary they render the people idiots to the laws of language !

CONCLUSION.

We have now examined all the arguments and principle passages of Scripture relied on as proofs of the proposition that God is not universally good. The candid reader can hardly fail to acknowledge the effort of Mr. Hall, a most signal failure. A few other texts are quoted in which occur the terms, wrath, indignation, etc., but these will all come up for examination elsewhere.

The point however of the whole argument—if it may be dignified by the name—is contained in a very small compass; to wit: God is made up of those opposing contradictory passions which constitute the weakness, the imperfection, and the shame of humanity.

Every thing that is mean, contemptible, and abominable—every thing that is detestible, shameful and wicked, he most fearlessly ascribes to that beneficent Father in whom mortals should place their trust. Overlooking the fact, which should never be forgotten, that men were addressed in the different ages of the world in language suited to their understanding and conception of things, he arrays God in so foul a garb, that one might reasonably suppose he had made a mistake in the person and was describing the most disgusting devil Partialism ever imagined!

In our author's estimation, God is all wrath, anger, and indignation—at one time calm, and benignant as the gentle South, at another, as wrathful, stormy and furious with vengeance as was ever Tamerlane who built his throne of human skulls! He ascribes to Deity the following attributes: "Power, Wisdom, Goodness, Justice, Vengeance Wrath, Indignation, Hatred, Anger, Severity, Jealousy Fury!" page 320. - A most amiable

compound certainly. We sincerely hope that in Mr. Hall's case the remark of a celebrated Presbyterian Divine is not fully applicable. Speaking of heathen depravity in the earlier ages, he says: "They deified and worshiped the most base and devilish of the human passions, and as a necessary consequence, received in their own souls the effects of their hellish reaction!" It is true, however, that men, if honest will imitate the character of the God they worship; and from a sense of the truth, we are compelled to say, the internal evidence of Mr. Hall's book gives strong indication that he has not been backward in doing his duty!

But heaven forbid that such abominable ideas should be entertained of our heavenly Father. Doctrines of which they are the foundation, have drenched the world in blood: let us now see if more exalted, civilized, and humane views of the Deity will not have an opposite effect,—sunder the arm of violence, harmonize all passions, and write the truth of UNIVERSAL BROTHERHOOD upon every human heart!!

SECTION IV.

Prov. x. 24. The desire of the righteous shall be granted.

There appears to be literally no end to our author's imagination. In "pokerishness of lift" and vastness of extent, it even transcends the genius of a certain editor, which is described as being "bounded on the east by the rising sun, on the west by astronomical imagination, with the galaxy to light up its pathway by night and by day!"

"The argument which Universalists build upon this text," says Mr. Hall, "is the following: All righteous men desire the salvation of the whole human family; God has promised that the desire of the righteous shall be granted: Therefore, the whole human (family) will be saved."

This is pure imagination. It is probable there is not a Universalist book in the world that contains it; and even if there were, no intelligent Universalist would acknowledge such intense rigmarole! It is very likely our sapient author introduced it to fill up space, or for the purpose of letting off a little superabundant gas with which his mind is particularly charged! He might, however, have employed himself more profitably by attending to some very clear statements and arguments setting forth the great salvation, which from some cause he has passed in utter silence. For instance concerning the new birth: John iii. 3. See "Dod's Short Sermons."

Rev. A. C. Thomas in his letters to Dr. Ely quotes Prov. x. 24. and refers it to the Almighty. His remark is this: "Since you admit God desires the salvation of all men, you must either concede that all men will be saved, or deny that 'the desire of the righteous shall be granted.'" Prov. x. 24. Now, sir, it appears to me that he who "openeth his hand and satisfieth the desire of every living thing," Psal. cxlv. 16, will certainly so arrange matters as to satisfy his own. Besides: how does it consist with true theology, to allege, that the Supreme God *desires* a consummation which he has not *purposed* to effect? or that he *wills* a result he does not desire?

Thus, Mr. Thomas thinks it reasonable to conclude

that the desire of the righteous all-powerful God will be satisfied. And so do we; for we read: "What his soul *desireth* even THAT HE DOETH." Job. xxii. 13.

Elsewhere, Mr. Hall asserts that the desire and will of God are frequently defeated, because he desires the Salvation of all men in this life. If this is true, then it follows, God has made known this desire to all men, and also a system of salvation by which all may be saved. Is this so? Moreover, if any are damned endlessly, God will be the active agent and the only agent in defeating his desire and will; hence, it is fair to conclude if his will is defeated in this world, himself and not man is to blame! Which, therefore, is the most reasonable to believe: that the will and desire of God are defeated, or according to Divine Revelation that, "What his soul *desireth* even that he *doeth*!"

See remarks on this Partialist subterfuge in Sec. 37.

SECTION V.

Prov. xi. 31. Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner.

God executes his judgments in the EARTH. This is one of the most plain and self-evident of truths.—The Bible absolutely abounds with evidences of the fact.

Testimony of DAVID: Verily there is reward for the righteous; verily he is a God that judgeth in the ~~earth~~, Psa. lviii. 11.

Testimony of SOLOMON: And moreover I saw *under* the Sun, the place of judgment, that wickedness was

there ; and the place of righteousness, that iniquity was *there*. I said in my heart, God shall judge the righteous and the wicked ; for there is a time *there* for every purpose and for every work. Eccl. iii. 16, 17.

Testimony of ISAIAH : He shall not fail nor be discouraged, till he have set judgment in the *earth*. Isa. xlii. 4. For when thy judgements are in the *earth*, the inhabitants of the world will learn righteousness. Isa. xxiv. 9.

Testimony of JEREMIAH : I am the Lord which exercise loving kindness, judgement, and righteousness, in the *earth* ; for in these things I delight, saith the Lord. Jer. ix. 24. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and *justice* in the *earth* ! Jer. xxiii. 5.

Testimony of EZEKIEL : I will judge thee in the place where thou wast created, in the land of thy nativity.—Ezek. xxi. 80.

PARTICULAR INSTANCES OF JUDGMENT.

1. Case of ADAM : In the day thou eatest thereof, thou shalt surely die. Gen. ii. 17.

This was the first penalty threatened against transgression. The time when it was executed, was in the day of transgression ; the place where it was executed was in the *earth* ; and the penalty embraced no evil that extended farther than to the time when they should "return to the dust."

2. Case of CAIN : And now thou art cursed from the *earth*, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be on

the earth. And Cain said unto the Lord, my punishment is greater than I can bear. Gen. iv. 11, 13.

This was the penalty for the first murder. It was executed in the earth. God was the law-giver and the executioner, and we submit it to the reader if it is not fair to conclude that Cain will not be judged and punished again for the crime.

3. Case of the ANTEDELUVIANS: And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them from the face of the earth.—Gen. vi. 13.

In this case, the crime was the general depravity of the inhabitants of the world; the sentence pronounced and executed, was their destruction from the earth.—According to Partialist theology, that those persons are to be judged and punished hereafter, it would be interesting to know whether their destruction by the flood was a punishment for their sins; if so, whether it was a punishment in full for a part of their sins, or a punishment in part for all their sins? This is a good bone for Partialist controversialists to whet their appetites on!

4. Case of Sodom: Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those Cities, and all the plain, and all the inhabitants of the Cities, and that which grew upon the ground. Gen. xix 25.

This was nothing more than a temporary earthly punishment. Says the prophet: For the punishment of the iniquity of the daughter of my people is *greater* than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hand stayed on her.—The punishment of the Jewish people was but a tem-

porary captivity; but mark: ~~Q~~ It was *greater* than the punishment of the sin of Sodom!

But it is useless to multiply particular instances of judgment. The whole history of the Hebrews proves they were not left without a judgment a single day.—From day to day, from week to week, and from year to year, God gave them demonstrative proof of what the scriptures declare, that Verily he is a God that judgeth in the earth; and that The righteous shall be recompensed in the earth, much more the wicked and the sinner!

Thus far we have performed a work of supererogation; at least, so far as Mr. Hall is concerned. We know positively, he does not deny that the rewards and punishments of the old Covenant were confined to the present life. Nor is he alone in this admission; for Drs. Campbell and Jahn are of like opinion! There is, therefore, but one possible chance of salvation left the theory of an anti-sepulchral judgment; that is, that the new Covenant established a different order of government—one extending its rewards and its penalties into a future state. But that last resort we shall quickly remove, by showing that the testimony of the New Testament on this subject is uniform with that of the Old.

Testimony of ISAIAH: Behold my servant, whom I uphold, mine elect in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth *judgment* to the Gentiles. . . . He shall not fail nor be discouraged till he have set judgment in the *earth*: and the isles shall wait for his law. Isa. xlii. 1, 4.

This is evidently a prophecy of Christ. The Prophet represents that he shall set judgment in the *earth*.—

Hence this testimony must be considered final as to the place where Christ executes judgment.

Testimony of DANIEL: The judgment was set and the books opened. . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. vii. 9, 14.

The Prophet here represents the judgement as commencing *at the time* the kingdom was given to the Son. Consequently it commenced on earth, is continued on earth, and belongs, therefore, to the present life.

Testimony of CHRIST: And Jesus said for judgment I am come into *this world*. John ix. 39. A bruised reed shall he (Christ) not break, and the smoking flax shall he not quench, till he send forth *judgement unto victory*.

Testimony of the REVELATOR: And I saw another Angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell *on the earth*, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him; for the hour of his judgement *is come!* Rev. xiv. 6, 7.

This is conclusive. We are not authorized by any passage in the book of God, to look for a day of judgement beyond the present life. The idea is ridiculous in itself, and emphatically at war with sound philosophy and right reason; and every text of scripture that seems to favor such a notion, will be found on careful examination to be as far from it as the east from the west! Before we are through with this subject alto-

gether, we are confident the reader will give as little credence to such antiquated *stuff* as we can desire.—The harmony of the Old and New Testaments demand a more consistent theory; and this will be found in the fact, that God executes Justice and Judgment in the earth!—the place where, and the *only* place where God executes his Judgments!!


Against the application of the text at the head of this section, in the proof of our proposition, Mr. Hall advances the following objections:

1. "How can a sinner be recompensed *much more* than the righteous, if both are recompensed to the full amount?"

Ans. We think we have seen this querie before in Tod's Divine Justice, but are not positive of the fact.—But whether propounded by Mr. Hall or Mr. Tod, we think it evidence of great carelessness or ignorance of the laws and usage of language. The phrase "much more" in this instance, is not used in the sense of amount; but simply by way of emphasis. Thus the Saviour uses it: If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye, of little faith. Luke xii. 28. Here a *fact* is stated, viz: that God does clothe the grass of the field—and the words "much more" were introduced to render the conclusion more *emphatic*, viz: that God would certainly clothe the disciples. See Rom. v., and elsewhere.—So in the text. It is a fact that the righteous shall be recompensed in the earth, and the *certainly* that such shall also be the case with the Sinner, is rendered more emphatic by the use of the words "much more." And the fact that the wicked are recompensed here, furnishes, not only one of

the strongest probabilities, but of the strongest proofs, that they will not be recompensed hereafter for the sins of this life. See Ely & Thomas Dis. p. 70.

2. "And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just. Luke xiv. 14. But it may be asked according to this, will they be recompensed on the earth ? Most certainly. Where can the resurrection take place but upon the earth where the dead are buried !"

Ans : It will be recollected, that in section second Mr. Hall speaks of the "resurrection state" and "operation of being raised" as synonymous. Hence, taken in connection with the above, we learn that  All the resurrection state Mr. Hall believes in is on this earth !

The quotation of Luke xiv. 14, is a misapplication of Scripture. It has no reference whatever to the immortal resurrection of the dead.

By applying that text to the resurrection, he has fallen directly into his own snare. He believes the wicked will be recompensed at that time, undoubtedly.— Does he believe they will be recompensed *much more* than they deserve, or that the righteous will receive *less* than they deserve ? Which ? One horn of the dilemma is inevitable !

Again : Mr. Hall is more fully of the opinion that the text refers to the Jewish dispensation ; under which men received a temporal reward for their good as well as for their evil deeds. But this is only shifting the difficulty—not avoiding it. Does he believe men were punished *much more* than they deserved under the dispensation of Moses ? It certainly follows, if his under-

standing of the phrase "much more" is valid. And in that case we may truly exclaim with the Apostle: "But now has he obtained a more excellent ministry!"

For further remarks on the subject of Judgment, see other sections.

SECTION VI.

Isa. xxv. 6, 8. Jehovah will prepare on this mountain a feast for all people, a feast of costly meats and of wine; the fat of which shall be pure marrow, and where casks of wine shall be emptied. And he will smite on this mountain the visage of the curse, that has been cursed for all people, and the offering that is offered for all nations, and Jehovah will wipe away all tears from all faces.

This is the translation of MICHAELIS which I prefer to our English version. Of the common translation he remarks: "What expressions! The Lord will swallow up (see margin) the face of the covering, that is covered over all people, and the vail that is spread over all nations. What is a *face* of the covering?—a covered face! some may reply. But how then can it be spread over all people? We cover a face, but we do not cover it over other heads! What an idea, to swallow up the vail! Luther had too nice a sense of the proprieties of the German language to have translated thus. He used other words, and thus softened the hardness of the expression, he discovered." Treatise on the use of Syriac language, by John David Michaelis p. 512.

Dr. Clarke understands the text to have a universal application, and to signify, "*Salvation by Jesus Christ*."

Dr. Barnes in his Notes on Isaiah, has the follow-

ing criticism: "*In this mountain.*"—The following verses undoubtedly refer to the times of the Messiah.—"*Make a feast.*" This feast was to be prepared for the wants of the *whole world*!—"He will abolish death forever." This passage is quoted by St. Paul, Cor. xv. 54. His quoting it is proof that it refers to the resurrection!"

These remarks are very satisfactory, and they absolutely dash Partialism in pieces! The passage referred to in 1st Cor. xv. 53, 4, reads as follows: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality: THEN—i. e., at that time—shall be brought to pass the saying that is written: Death is swallowed up in victory!" (☞ This saying is written in Isa. xxv. 8, and no where else in the book of God!

This settles the question as to the period of time to which the text refers. The prophecy, I conceive, covers the period embraced from the Proclamation of the Gospel, to the final abolition of Death by a resurrection of the human family to immortality. Mountain, says Alex. Campbell, frequently signifies kingdom. Doubtless it does so in this instance: And hence, every thing specified in the prophecy shall take place in the reign of the Redeemer. This is consistent with 1st Cor. xv. 24, 28. Christ must reign until all things are subdued, Death abolished forever, and God all in all!

The same beautiful idea is set forth in Rev. xxi. 1 5.

1. The new heavens and new earth, or the new Dispensation, are represented as being created:
2. The holy city the New Jerusalem, or the gospel kingdom, is represented as being established among men: and
- 3, During its progress men become the people of God,

tears are wiped from all faces, sorrow, crying, and pain cease, Death is abolished forever, and all things are made new ! Glorious and grand termination of the Redeemer's efforts ! In the beautiful language of Henry Brooke : "Then shall arise the grand and final consummation, when every will shall be subdued to the will of God. . . . The universe shall begin to sound with the songs of congratulation, and all voices shall break forth in an eternal hallelujah of praise transcending praise, and glory, transcending glory to God and the Lamb ! There shall be no lapse thence forward, no falling away forever ! But God in Christ, and Christ in a redeemed world, shall be a will, and a wisdom, and an action, and a mightiness, and a goodness, and a graciousness, and a glory rising on glory, and a blessing rising on blessedness, through an ever-beginning to a never-ending eternity !" Amen ! Amen !

From this beautiful picture we turn away to the more disagreeable work of foiling the darts and malice of the reviler. Mr. Hall objects to the Universalist view of the text as follows :

1. "It is true the Lord will wipe away tears from off all faces ; but all whose faces ? That's the point.—The remainder of this verse will decide. "And the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth." Thus the all faces has reference to the people of God."

Ans: If by the "people of God" all men are meant, the assertion is admitted ; for prospectively all are the people of God in the mind of Him who "calleth the things which be not as though they were." Rom. iv. 17. If but a part are included in the phrase, the assertion is denied. The objector should have proved that

all faces and his people are synonymous; but this he will not attempt, for subsequently he compassed his own destruction by quoting such passages as the following: "All faces shall gather blackness;" which would hardly do to apply to the "people of God."

The same phrase occurs in Rev. xxi. 3. "Behold the tabernacle of God is with *men*, and he will dwell with them, and *they* shall be HIS PEOPLE, and God himself shall be with them and be their God. And God shall wipe away all tears from *their* eyes!" Mr Hall tells us this is precisely parallel with the text. It is so; and therefore explodes to atoms his erroneous criticism! See also Matt. i. 21, where his people are represented as being saved from sin; which is conclusive that a world of sinners are prospectively the people of God!

-2. "Read the next verse: "And it shall be said in that day (i. e. in the day of the resurrection,) Lo this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Thus Universalists have to admit, in quoting this text, that none have the promise of salvation in the resurrection only those that have waited for the Lord."

Ans: "In that day" means in the resurrection or the "operation of being raised!" Well, in that case, how can anyone be saved? Did not Mr. Hall say in section second, that men could not be saved in the resurrection, for that they will have no hand in!! Careful reasoner, is Mr. Hall—very! And suppose we quote scripture after his fashion, helter-skelter without any regard to its proper meaning. In that day, means in the resurrection: Let us see: I will sever in *that day* the land of Goshen, Ex. viii. 22. I will surely hide my face in *that day*!

Deu. xxxi. 18. So, so, Mr. Hall ; dont you see if we were *base* enough to play back your own game upon you, you would be perfectly handcuffed ! Let others take warning.

Mr. Hall's application of the text to the precise period of the resurrection of the dead is unwarranted.— We have shown that it covers the period of the Redeemer's administration, and the term *day*, therefore, signifies the Gospel day or dispensation, as it frequently does elsewhere. In this view of the subject no inconsistency appears.

SECTION VII.

Isa. xlv. 22, 24. Look unto me and be ye saved, all the ends of the earth ; for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall *one* say, in the Lord have I righteousness and strength.

This is the positive oath of Jehovah, predicated in his own immutability, that all intelligent creatures shall pay unto him spiritual homage—that every individual being shall say, "In the Lord have I righteousness and strength." An examination of the whole chapter in which the text occurs, will confirm this proposition in the mind of the reader beyond the probability of a rational doubt. The first four verses contain a prophecy concerning Cyrus ; the fifth, and sixth, declare the fact of one living and true God ; the next five speak of his great power, and the remaining part of the chapter, says Dr. Clarke, refers "chiefly to the *salvation* by Mes-

siah, which it is declared shall be of *universal* extent, and everlasting duration."

In verse twenty-first, God declares himself to be the only true God and Saviour as stated in verses six and seven; and hence he bids the ends of the earth look to him and be saved; i. e.: ascribe salvation to *ME*, for I am God, and beside me there is no other Saviour. Confirmatory of this, he proceeds in verses 23-4, to state what he has sworn to do: "I have sworn by myself [my oath, therefore, is immutable] the word is gone out of my mouth in righteousness, and shall not return, [shall not be annulled nor rescinded; what I have sworn to do shall be accomplished; and this is my oath:] That unto me every knee shall bow, and every tongue shall swear. Surely shall say, [we omit the unauthorized word] In the Lord have I righteousness and strength."

This testimony unfolds a beautiful portraiture of the triumphs of divine goodness in the subjugation of a world of intelligences to the rule of righteousness. *ALL* shall render homage to God: *ALL* shall swear that they have righteousness and strength in the Almighty!—Will God violate his oath? No! for "it is impossible for God to lie." Will a large portion of the human family swear to that which is false? Never! for the veracity of God is concerned in the truth of his testimony.

Mr. Hall thinks this a very important text for Universalists, but avers the effort to bring it to their support is perfectly suicidal. This he promises to prove to the entire satisfaction of every intelligent reader. This however is no indication of the actual result; for it is just as natural for Mr. Hall to boast and vaunt his

proWess, as it is for water to run down hill. Therefore we fear not ; for

“—— Streams that bawl most loud
Along their course, are oftenest shallow ;
And loudest to a doubting crowd,
The coward publishes his valor !”

We will hear, however, with candor what the gentleman has to say :

1. “In the first place, Universalists have to deny the King’s translation, by expunging the word *one*, before the text will come within a thousand miles of Universalism. The translation of the Polyglot margin, is also against Universalism. . . . Hence Universalists have to deny two translations, and make a new one of their own, before they can make Isa. 45 harmonize with their theory.”

Ans: A pretty fellow to talk about making new translations ! Did not his great master Alexander Campbell, deny the King’s translation of the New Testament altogether, and make a new one of his own ?— And has he not denied the King’s translation in more cases than one ? as for instance in 1st. Cor. xv. 22.— He ought to be ashamed of himself ! He knows perfectly well the word *one* is unauthorized, and that it makes nonsense of the text.

As for the Polyglot version, we care not a straw which is relied on, that or the common version. The result is the same. It matters not whether all men confess they have righteousness and strength in him, or as the Polyglot has it, that in the Lord is all righteousness and strength. If the latter confession is made, it is presumable that men will be aware of the fact by having experienced its *effects*. If it be objected, It is said that

he shall say, I answer if the word occur in the original, it must personate the number previously spoken of.— But this is questionable ; for we find on examination, Barnes renders the text, “Truly in Jehovah shall *men* say, is their righteousness and strength.” And he remarks : “The main thought is, that there shall be an *universal* acknowledgment that salvation and strength are in Jehovah alone.”

2. “Even to him shall men come ; and all that are incensed against him shall be ashamed.” Thus some men are to be incensed ; that is, enraged or at enmity against God in the resurrection state ! Will such be holy and happy ? As some men are to be ashamed in the resurrection. Will such characters be saved ? No ; for Paul says : “Whosoever believeth on him shall not be ashamed.” Rom. ix. 33. Hence they are unbelievers in eternity, and consequently, damned.”

Ans: This will never do. A man who would acquire a reputation for sanity, should not fly thus recklessly in the face of scripture and the laws of language. “Are incensed,,” is in the *present* tense and of course has nothing to do with the fulfilment of what is previously promised.—“Shall be ashamed,” is in the *future* tense, and hence does not concern the period at which men are said to be incensed, nor in any respect is it inconsistent with the idea of Salvation. Of the rebellious Jews, God says by the prophet : “Nevertheless, I will remember my Covenant with thee in the days of thy youth. . . . Then shalt thou remember thy ways and be *ashamed* when I am *pacified* towards thee for all thou hast done, saith the Lord.” Ez. xvi. 61, 3. It is probable that this prophecy, as it distinctly sets forth the

consolidation of both Jew and Gentile into one family, looks to the same event as the one in review.

The quotation of Rom. ix. 33, is not in point. Its application to the point in dispute is a dastardly misapplication of its meaning. Those who believe on Christ shall not be ashamed of *believing*; for says Paul "I am not ashamed of the gospel of Christ." Rom. i. 16.—Nevertheless, he was doubtless, ashamed of his past sins as was certain other believers whom he addressed: "What fruit have ye then in those things whereof ye are *now* ashamed?" Rom. vi. 21. Moreover Barnes renders the text, "All who *were* incensed," which makes our view of the case still stronger. And besides JARCHI, as quoted by Barnes gives a still more favorable rendering: "All who have opposed themselves to God shall come to him led by *penitence* on account of the things which they had done, and shall be ashamed." Thus our authors reasoning is proved to be about as strong as a cord of moonshine!

3. "By referring Isa. xlv. 23 to the resurrection state, they admit there and then is to be the judgment seat of Christ. Now hear the apostle Paul: "But why doest thou judge thy brother? Or why doest thou set at naught thy brother? for we shall all stand before the judgement seat of Christ. (How do you know Paul?) Because "it is written." (Where? in Isa. lv. 23.—What?) "As I live saith the Lord, every knee shall bow, and every tongue shall confess to God." Rom. xiv. 10, 11. Thus the whole theory of Universalism is effectually capsized by applying this proof text as it does, to the resurrection state; for Paul quotes the very same passage, and proves by it that we shall stand before

the judgment seat of Christ, at the very time when this bowing and confessing shall take place."

Ans: In the first place, admitting all that is alleged above to be true to the letter, it affects not in the slightest degree the ultimate issue. Be there ten thousand judgments, and as many judgment seats of Christ, and all in the eternal world, it is not one particle of evidence of endless misery, nor that all men ultimately will not be made holy and happy. It requires not superextra intelligence to see this.

The question, therefore, at issue, concerns but a single point: Does the application of Isa. xlv. 23 to the resurrection state prove "that then and there is the judgment seat of Christ?"—or that judgment by Christ is confined entirely to the resurrection state?—Mr. Hall affirms; we deny; and we predicate our denial on the following specifications:

1. The judgment by Christ is represented as commencing contemporary with the divine kingdom. Dan. vii. 9, 14.

2. The Kingdom was set up and the judgment established, "that all people, nations, and languages should serve him."—that "every knee should bow, and every tongue confess, that in the Lord they have righteousness and strength."

3. The apostle represents the divine rule and judgment as the means by which this glorious result shall be consummated. Hence the inquiry: "But why dost thou judge thy brother? Or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ."—That is, we shall all be subjects of his kingdom, governed by his laws, and therefore, he is the only legitimate authority to execute judgment.

But what *proof* had he of this? Ans: Prophetic proof, setting forth the results of the Messianic administration; to wit: "For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God."—The apostle reasons from the effect back to the cause,—from the result of the divine government to the *means* by which that result shall be secured; and this method of argumentation could not be less than conclusive to his antagonist who admitted the inspiration of the apostles. Now, therefore, unless it can be proved that the kingdom of the Redeemer and the government therewith connected are things which are yet to be established exclusively in the eternal world, it cannot be proved that the judgment seat of Christ belongs exclusively to the resurrection state! As it is impossible to take the necessary preliminary step, we are confident the latter position can never be established; and hence the dilemma is completed.

4. "But the last verse of this chapter is supposed to teach Universalism. "In the Lord shall all the seed of Israel be justified and shall glory." In order to make this text tell any thing in favor of Universalism, two things must be proved. 1. That shall is used in an absolute or unconditional sense. 2. That "all the seed of Israel" means the entire Jewish nation, as contradistinguished from the Gentiles, without a single exception."

Ans: "To justify here," says Barnes, "is *not* to vindicate, or pronounce them innocent, or to regard them as deserving of his favor; but it is to forgive, to receive them into favor, and to resolve to treat them as if they had not sinned; that is, to treat them as if they were righteous. All this is by the mercy and grace of God."

Hence it appears at once that the first specification is proved—that shall is not used conditionally. The reader will please examine again the latter part of section first.

The second specification is proven by the fact, that the phrase. "All Israel," or the seed of Israel, when used *doctrinally*, as in this instance, signifies the whole, without an exception: When used *historically*, as in the instance cited by Mr. Hall, 2nd Kings xxvii. 18, 20, it is liable to a limitation.

SECTION VIII.

Isa. xlv. 9, 10. I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure.

Against this declaration of the Almighty, Mr. Hall enters a broad and emphatic denial. He admits God has said he will do *all* his pleasure, but that he has kept, or will keep his word, he denies in toto! This is his language: "We will prove that the pleasure of the Lord *is*, and *has* been frustrated in many instances."—p. 34. "The pleasure of the Lord is not always done." p. 28.

Against such anti-scriptural notions and absurdities, we cannot do better than to quote in full the comment on this text in Banes' Notes on Isaiah. As Mr. Barnes is a New School Presbyterian, and the author of several very popular commentaries, his learning nor orthodoxy, of course, will not be questioned.

"Declaring the end from the beginning. Fortelling accurately the course of future events. This is an argument to which God often appeals in proof that he is the only true God. See ch. xli, 22, 23, xliii. 12, xliv. 26. —*My counsel shall stand.* My *purpose*, my *design*, my *will*; that which I design, and which I foretel. The phrase "shall stand" means that it shall be stable, settled, fixed, established. It shall not be vacillating, and shall not be defeated. This proves, 1. That God *has a purpose*, or plan in regard to human affairs. If he had not, he could not predict future events, since a *contingent* event cannot be foreknown and predicted; that is, it cannot be foretold that an event shall certainly occur in one way, when by the very supposition of its being a *contingent* event it may happen that way or some other way. 2. That God's plan *shall not* be frustrated. It shall certainly be accomplished. He has *power* enough to secure the execution of his designs, and he will exert that power in order that *all* his plans may be *accomplished*.—We may observe, also, that it is a matter of unspeakable joy that God *has* a plan, and that it will be executed. For 1. If there were *no plan* in relation to *human things*, the mind could feel no peace and no rest. If there was no evidence that one mind presided over human affairs; that an infinitely wise plan had been formed, that all things had been adjusted so as best to secure the ultimate accomplishment of that plan; every thing would have the appearance of chaos, and the mind must be filled with doubts and distractions. But our anxieties vanish in regard to the apparent irregularities and disorders of the Universe, when we feel that all things are under the wise direction of an infinite mind, and will be made to accomplish his

plans, and further his great designs. 2. If his plans were not *accomplished* there would be occasion of equal doubts, and dismay. If there was *any* power that could defeat the purpose of God ; if there was any stubbornness of *matter*, or any inflexible perverseness in the nature of *mind* ; if there was any unexpected and *unforeseen* extraneous causes or circumstances that could interpose to thwart his plans, then the mind must be full of agitation and distress. But the moment it can fasten on the conviction that there is a God of infinite wisdom who has formed a plan that embraces all things, and that extends to all eternity ; that that plan is such as to be worthy of a God of infinite wisdom and goodness, and that it will certainly be executed ; that moment the mind can find peace, and calmly repose on the equity of the divine dealings, and be calm in resignation to his holy will.—*And I will do all my pleasure.* I will accomplish my *wish*, or effect all my *desire* !—Here it means that God would accomplish *every thing* which was to him an object of *desire*, or pleasure ; every thing which he wished, or *willed*. And why should he not ? Who has power to hinder or prevent him ? Rom. ix 19. And who shall not rejoice that he will do all that is pleasing to him ? What better evidence have we that it is desirable that any thing should be done than that it is agreeable, or pleasing to God ? What better security can we have that it is right, than that he wills it ? What more substantial and permanent ground of rejoicing in regard to anything, than it is such as God prefers, loves, and wills ? Jerome renders this, “*et omnis voluntas mea fact.*”—*and all my will shall be effected* ! The LXX. “*And all things which I will, I will do !*”

This is conclusive, and needs no word from us to make it mote so.

It is true God has no pleasure in wickedness, nor in him who draws back from the good cause of truth ; but this, properly considered, is not the slightest evidence that God is frustrated in his pleasure. God certainly has no pleasure in punishment, as such, no more than he has pleasure in wickedness ; but will any one deny that it is God's pleasure to inflict punishment, for wickedness ! We presume not. This is the key to the whole subject. If one obeys his Creator strictly in all things, God, of course, is well pleased : but if he disobeys, and tramples upon all the requirements of virtue and love, it is God's pleasure that he shall be punished ; for beyond he sees finite wrath redounding to his praise and glory.

SECTION IX.

Isa. liii. 10, 11. The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities.

This is evidently a branch of the same subject discussed in the preceding section ; but the language of the text is more specific, satisfactory, and full of meaning.

1. Of the PLEASURE of the Lord.—This relates to God's pleasure in the salvation of the world by Jesus Christ. Jesus testifies : I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that

of all which he hath given me, I should lose nothing, but should raise it up again at the last day. John vi. 38, 9. This is the pleasure of the Lord in Christ; his intention, his purpose, his determination! The apostle expresses the same idea, but more elaborately; Having made known unto us the mystery of his *will*, ACCORDING TO HIS GOOD PLEASURE, which he hath *purposed* in himself: that in the dispensation of the fullness of time, he might gather together in ONE, all things IN Christ, both which are in heaven and which are on earth; even in him. Eph. i. 9, 10. This is the will and pleasure which Jesus came down from heaven to do, and as it is according to the purpose of the Almighty, we need not fear any failure.

Shall PROSPER in his hand. This excludes the very idea of defeat. If the pleasure of the Lord in human redemption is ultimately defeated, it would be false, utterly false to affirm it shall prosper in the hand of the Saviour. Prosperity and defeat are not synonymous terms. The first implies success, full and perfect success; the other implies directly the opposite.—Suppose we should read in the scriptures that the pleasure of the DEVIL shall prosper in the hands of his agents; would any doubt of the ultimate success of his plans, purposes, designs? Not in the least. Why doubt, then, of the ultimate success of the Redeemer in doing his Father's will and finishing his work! 'Tis wretched folly and inconsistency to do so! If human language can certify us of any thing, then are we fully certified that the pleasure of God shall be accomplished by Jesus Christ. Not, of course, his pleasure in every thing; for there are many things which it is God's pleasure to accomplish, with which Christ has nothing to do: But definitely; his good pleas-

ure embodied in the Redeemer's mission, and which he sent him to execute, shall be accomplished! No power in heaven or earth can prevent it. No almighty devil shall lay in the way of the Redeemer an indestructible, an insurmountable barrier. His cause successfully commenced, shall go on in a state of progressive prosperity, the victories beneath his banners shall continue to multiply until the devil and his works are destroyed, and a world saved from the dominion of sin!

Shall see of the TRAVAIL of his soul and be SATISFIED.—That is, he shall see the result of his labors, and with that result he shall be satisfied.

Jesus tasted death for every man. Heb. ii. 9. He shed his blood to cleanse from all sin, the lost, the depraved, the fallen; even a world of sinners. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." 1st. Tim. i. 15. See also 1st. John i. 7. John i. 29. "My meat," says the Saviour, "is to do the will of him who sent me, and finish his work," John iv. 34. Jesus shall succeed in doing his Father's will; and he shall see the glorious result and shall be satisfied. Not satisfied with disgraceful defeat by a cunning devil, nor with the endless ruin and woe of a great multitude of those for whom he shed his blood! But satisfied with the victories of divine grace over sin, the utter extirpation of all evil, and the sublime PERFECTION and UNITY of the works of God!

Shall JUSTIFY MANY; for he shall bear their iniquities.—How many? All men—the whole world of mankind. "By the righteousness of one the free gift came upon *all men* UNTO *justification* of life." Rom. v. 18, 9. Says Dr. Clarke on the verse following: "The multi-

tudes—the many that were made sinners by the offence of one; i. e., THE WHOLE HUMAN RACE: for all have fallen; and for all that have sinned, and for all that have fallen, Jesus Christ died. The *rabbim* of the prophet answers to the *hoi polloí* of the apostle, Rom. v. 15, 19. As the *polloí* of the apostle means all that have sinned, so the *rabbim* of the Prophet means all those for whom Christ died; i. e., all that have sinned.”


Very conclusive testimony most certainly; and we see not how the honest inquirer can evade its force or feel dissatisfied with the general result of the argument. It is presumable, however, that Mr. Hall has said the best things which others have said in opposition thereto, and by replying to what he has advanced, perchance we shall sweep away the last vestige of doubt from the minds of doubters. He objects:

1. “It is assumed that *all* Christ desired he should see accomplished, and thus be satisfied.”

Ans: Not so. We assume no such thing. Our position is, He shall see the design of his labors accomplished; for God's good will and pleasure shall prosper in his hand, and with the result he shall be satisfied.

2. “He desired the salvation of Jerusalem as a city, when he said: “O Jerusalem, Jerusalem; how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not.” Christ was not satisfied in this case.”

Ans: He may have desired the salvation of Jerusalem from the calamity which was impending over it, and he may have not. The Record does not inform us. From what follows, the text evidently refers not to physical, but to moral deliverance. The desire of the

Saviour in this, is certain to be accomplished ; for he immediately adds : "Behold your house is left unto you desolate ; For I say unto you, Ye shall not see me henceforth, till ye shall say,  Blessed is he that cometh in the name of the Lord ! Matt. xxiii. 39.

3. "Christ desires the salvation of all men in this life as much as he does in the next ; but is he satisfied ?"

Ans : Not so, in the highest sense of the term salvation : Otherwise he never has been, nor never can be satisfied in the remotest degree.—It was not the design of God to save all men from sin, mortality, and death, in the present life, nor is the work of the Saviour, nor the scheme of the Gospel directed to that end. Moreover, were the statement true to the letter, as before stated, we do not assume that all the desires of Jesus are certain to be accomplished, merely *because* they were or are his desires !—the thing is an absurdity. It is with the travail of his soul, the result of his labors, that Christ shall be satisfied. Further than this we do not affirm !

4. "Christ however, is satisfied with what he has done in bringing about, and completing a plan of salvation ; and in the out come, if but *few* are saved, the Saviour will be satisfied : because no blame can be reflected on him, and because those who are not saved, might have been, had they been disposed ; and therefore their damnation is just."

Ans : What a tissue of ineffably shallow nonsense !—Is that really the best Mr. Hall could say on the subject ? If so, his case is certainly a desperate one !—Reader we will suppose a case :

From my window I behold my only son about precip-

itating himself from a lofty precipice, and I know if the act be consummated his destruction is certain. In terror I rush out and implore him to desist. But regardless of my intreaties, he commits the act, and his life pays the forfeit. Instead of lamenting my loss, I am perfectly *satisfied*, because no blame can be attached to me ; as my son might have saved his life had he been disposed, and therefore, his destruction is just !!!—"O shame where is thy blush !"—The intelligent reader will make his own application of this simile, and further comment is unnecessary.

SECTION X.

Isa. lv. 10, 11, For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.

This is a most forcible and beautiful comparison, illustrative of the certainty of the accomplishment of the Divine pleasure and purpose. The imagery employed by the Prophet is very expressive, and most admirably calculated to render emphatic the idea which he wished to convey. The certain and independent agency of the word is the point of illustration, and tho' the thought is embodied in the poetic harmony of numbers, the language is not in the slightest degree metaphorical.

It was a popular method of instruction in the earliest times, to teach truth by the comparison and the parable.

David taught that God is good unto all by an appeal to his dealings with the children of men ; and Christ instructed his hearers of the divine Paternity, by an illustration drawn from the love and care of an earthly Father for his children. So also in the text : God illustrates the certainty of his word accomplishing his purpose by the unvarying certainty of nature's operations. The rain and the snow are certain to come down from heaven ; and it is equally certain they will accomplish their mission in causing the earth to bring forth and bud. It is also certain the earth will give seed to the sower and bread to the eater : Just so certain as are these agencies in the natural world to accomplish their purpose, just as certain is God's word to accomplish its purpose, and prosper in the thing whereto it is sent. God has sworn by himself, the word is gone out of his mouth in righteousness and shall not return unto him void : That unto him every knee shall bow, and every tongue shall swear, that in the Lord they have righteousness and strength ! This is the word which shall prosper (see preceding section)—this the divine pleasure which shall be accomplished. Even so, let it be !

Mr. Hall's view of the text is the usual one with writers of his caste, and hence presents nothing new or unusual. Divested slightly of its verbiage, it is as follows :

"This argument, like most others, has its foundation laid deep in sophistry. Look at the first word in the text: *'So shall my word be.'*" How ? Read the preceding verse and it will tell: *"For as the rain cometh down etc., (Then comes the text.) 'So shall my word be.'*" This solves the whole difficulty. The rain comes down and prepares the soil, that man may have seed to sow

and bread to eat ; providing he attend to the ordinances of nature—the ordinances of plowing, sowing etc. But the rain brings bread to no man independent of his own exertions and co-operation. “So shall my word be” says God ; it shall bring the blessings of the gospel within the reach of man, and if, by attending to the means of grace, lay hold of the rich boon of eternal life, he will be blessed.”

All this sort of thing is very easily answered. It will be seen at a glance, that the force of the objection depends on a supposed condition or contingency in the illustration. If it can be shown that no contingency or condition is possible, the objection, of course, fails entirely, and the Universalist view of the text must stand. Let us examine: 1. Is there any contingency in the falling of the rain and the snow?—are they not certain to fall as originally designed, so long as the seasons continue or the word of God is true? Yes. 2. Are not the rain and snow certain to cause the earth to bring forth and bud? Yes. 3. Is it not certain to give seed to the sower and bread to the eater? Yes. Very well: Just as certain is God's *word* to accomplish his pleasure and purpose in the thing whereunto he sent it!

If it be replied, that in the latter particular man's agency is necessary in causing the earth to bring forth and bud, that it may give seed to the sower and bread to the eater: We answer, God's agency is also necessary in accomplishing his pleasure, and in causing the word to prosper in the thing whereunto he has sent it. Deny this and you deny the other: admit this and you admit the other also! for the contrast must be complete throughout, otherwise the consistency of the simile is destroyed!—Thus the Partialist view of the text is

founded upon a mis-construction of its language, and hence, must be given up.


SECTION XI.

Isa. lvii. 16. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me and the souls which I have made.

Sam. iii. 31—3. For the Lord will not cast off forever: but tho' he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men.

Dr. Clark informs us that the first of these passages has given the learned great trouble,—that on the latter part of the verse they have taken great pains to little purpose. It is quite likely: As it would be a difficult task to reconcile such declarations with the shamefully inconsistent idea that God will glory in the absolute ruin of nine tenths of his intelligent creatures! Partialists might as well attempt to prove the transmigration of souls from these texts, as to attempt to harmonize them with endless misery! They teach a different doctrine altogether, and are sustained by a "cloud of witnesses" equally explicit.

I WILL NOT CONTEND FOREVER! Do you understand this language, reader; and do you believe it? If you believe Jehovah, you must: And so believing, you cannot consistently believe the contrary. God and endless misery cannot both be true. If God is true that doctrine is false: for it is built upon the endless contention of God and his creatures. Moreover, it is an abso-

lute an impossibility as it is for God to lie: and God himself furnishes the reason:  'For the spirit should FAIL before me, and the souls which I have made!

Hence endless punishment is IMPOSSIBLE. This Partialists admit—tho' unwittingly—when they argue, that the action of sin and remorse upon the conscience renders it insensible to suffering.—The perpetual action of pain also, whether of a physical or mental character, inevitably tends to destroy the subject on which it acts. Unless God, therefore, employs his power in the production of an endless miracle, endless misery is impossible: and this the text affirms he will not do!

Jeremiah takes the same view of the case as does the prophet Isaiah. The reason, however, which he assigns why God will not cast off forever, is predicated upon the Divine benevolence; to wit: "But though he cause grief, yet will he have *compassion* according to the *multitude* of his mercies; for he doth not afflict willingly nor grieve the children of men." God may punish severely, yet will he have compassion. But in the name of heaven, what compassion is there in endless punishment—endless suffering and immortal agonies? Tell me, ye priests of Partialism! are the multitude of God's mercies manifest in the infliction of ceaseless torture in your fabled hell of eternal wrath! "Go teach as well, of holy truth from falsehood born!" When you can persuade the reasoning mind to believe it, we may exclaim with the poet:

"Judgment has fled to brutish beasts,
And men have lost their reasons!"

But never, while common sense holds the mastery of the mind, and the Bible is revered as the word of God, will enlightened judgment consent to so gross a

violation of philosophy and language. The multitude of God's mercies are infinite, and they surround the unfortunate transgressor as a wall of fire, and insure his final salvation. God takes no pleasure in the infliction of punishment; his punishments are all directed to a benevolent end.

Others of the Scripture writers are witnesses to the same facts. Says another of the Prophets: "Who is God like unto thee, that pardoneth iniquity and passeth by the transgressions of the remnant of his heritage?—He retaineth not his anger forever, because he *delighteth* in mercy; he will turn again, he will have *compassion* upon us; he will *subdue* our iniquities; and thou wilt cast all their sins into the depth of the sea." Mich. vii. 18, 19. David adds his testimony to the same effect: The Lord is merciful, and gracious, slow to anger and plenteous in mercy; he *WILL NOT* always chide, *NEITHER* will he retain his anger forever." Ps. ciii. 8, 9. And yet again: If his children forsake my law, and walk not in my judgment; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with strips; nevertheless, my loving kindness I *WILL NOT* utterly take from him, nor cause my faithfulness to fail." Ps. lxxxix. 30—33. Partialists have nothing in all the Bible, which after all their mystification and darkening of testimony, is one half as explicit in favor of the utter and endless ruin of a portion of God's creatures, as are these few testimonies that God will not willingly afflict! And yet, it is impudently said that the Bible teaches the endless misery of the wicked. Believe it ye who can. If the veracity of the Almighty

can be depended on, a greater falsehood was never concocted!

OBJECTIONS.

1. "When the prophet Isaiah testifies that the Lord will not contend forever, he refers to those who are chastised, and who are thereby led to reformation; and not at all to the wicked, who "wax worse and worse, deceiving and being deceived." He refers to those latter characters in the following verses, in contrast with those with whom the Lord would not contend forever. *But* [says he showing the contrast,] the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is *no* peace to the wicked, saith my God! [verses 20, 21.] If a man lives *wicked* all his life, he has *no* peace. If he should die, and go into eternity wicked, still he has no peace!"

Ans: "Vanity of vanities saith the preacher," and he saith truly. Mr. Hall, with the amazing vanity which characterizes all Partialists, appropriates all such declarations of amity and good will as the texts, and the testimonies above quoted, to we righteous, and us Saints! According to his notion, if God ever succeeds in working his face into a smile, it is all for the comfort of a set of vain-glorious, self-righteous vagabonds, who, if they received their just dues on earth at the hands of their fellow citizens, would better appreciate the truth that the way of the transgressor is hard! It is very doubtful however, if the popular notions of Deity be correct, if he ever does smile. He is angry with the wicked every day; is governed by attributes of wrath, rage, hatred, jealousy, fury, all of which are brought out in full force against the sinner; so that if his countenance wear even the semblance of benignity,

it can only serve to make more visible the frowns of wrath and vengeance! As the majority—we sinners, have somewhat of an interest in this matter, we will see what can be done in this particular case in the way of reserving to ourselves a small modicum of the great and precious promises.

In the first place, then, we object to our author's disposal of the text, because originally it was addressed to sinners; i. e., to the Jews in Babylon. See Barnes. And second, it can only be addressed to sinners, because none others will God cast off! And third, there appears to have been a reference to the heathen notion of that day, that God would cast off eternally—not only in this world, but in the world to come;—and hence the Hebrew "*mishmoth*," says Dr. Clarke, signifies "*the immortal spirits*." *Mishmoth*, is the word in the text translated souls—God will not contend forever with the souls which he has made! This is confirmed by the fact that "*ruach*," the word translated spirit, means the *animal life*. God will not contend forever, because not only would the animal life fail, but also the soul!—To attempt, therefore, to foist in a distinction that is not recognized by the text nor by the context, is altogether gratuitous and not allowable.

Moreover, our author is against himself. He says the text does not refer to the wicked of whom it is said they have *no peace*. It appears then, Mr. Hall believes "there is no peace to the wicked." But is it so? Can his word be depended on? Is it not mere pretention for the base purpose of carrying a false position? We would not judge Mr. Hall harshly, but here is his own emphatic DENIAL that there is no peace to the wicked, and those who think him an honest man may make the

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most of it: "But the Scriptures clearly teach that the WICKED FARE BETTER in this world than the righteous!" page 295. How well the righteous fare in this world we can learn from the Bible: "GREAT PEACE have they which love thy law; and nothing shall offend them." Ps. cxix. 165. If Mr. Hall now feels like committing suicide, he can fall upon the point of his own sword, for surely it is sharp enough!—or if he prefers a rope, let him take another leap, and the thing is done; for the noose is already around his neck.

But we do not wish the reader to forget this matter, as it is a perfect mirror of him "who spake as never (an honest) man spake." Here are the two assertions in contrast.

No. 1. "If a man lives *wicked* all his *life*, he has no PEACE!" page 32.

No. 2. "But the Scriptures clearly teach that the WICKED FARE BETTER in this world than the righteous!" page 295.

BIBLE. "GREAT PEACE have they which love thy law, and nothing shall offend them!" Ps. cxix. 165.

2. Our consistent author says, "it would not suit our theory to say that forever means a limited duration." Mr. Hall knows better. If he knows any thing of Universalism, he knows Universalists admit that term is frequently used in a limited sense; perhaps as frequently as in an unlimited sense. We are always to determine the duration implied, by the nature of the subject with which the term is connected. The language of David is capable of a consistent explanation on this principle. "If thou seek him he will be found of thee, but if thou forsake him, he will cast thee off forever." God will cast none off but sinners; and in their case, as we have seen, his loving kindness he will not utterly take from.

them, nor cause his faithfulness to fail. Manifestly then, in this instance, the term, from the very nature of the case must be understood in a limited sense.

Once more: Mr. Hall says Universalists admit the phrase, he will cast thee off forever, means "he will cast thee off to *all eternity*." Can baseness exceed this! Mr. Hall never heard such an admission from a Universalist, nor did he ever read such an admission in a Universalist book or publication, in his life! The Pro and Con, which he professes to review, shall give him the lie in the teeth. Mark! "David could not, by forever, have intended *to all eternity*." page 318. Is not this Mr. Hall a pretty fellow to preach and write against Universalism! In plain English, does Mr. Hall think he can put Universalism down by sheer lying? He is mistaken. We tear the vail away, and

"Bid him stand forth, spite of his venom'd foam,
And give him bite for bite, and lash him limping home."

SECTION XII.

Ezek. xxxiii. 11. Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked.

Partialists say this text refers to a "future and eternal death beyond this life;" but it will only be necessary to read the context, to show that this is a mere assumption unsustained by facts: Therefore, thou son of man, say unto the children of thy people, the righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth

from his wickedness ; neither shall the righteous be able to LIVE for his righteousness IN THE DAY that he sinneth." Verse 12. The first word of this passage ; *therefore* ; shows its connection with the text ; hence the death of the wicked, in which God says he has no pleasure, relates solely and only to a death experienced in the DAY of transgression. This is so obvious, further argument cannot make it more so.

OBJECTIONS.

1. "This text is quoted by Universalists to prove none will be finally lost. They must therefore necessarily admit, that the dying here spoken of, refers to an eternal death beyond the grave ; as this is what they quote it to disprove."

Ans : Verily, our author's logic is marvelous ! It is quite like

"The poet's eye, in a fine phrenzy rolling,
Glancing from earth to heaven, from heaven to earth :
And as *imagination* bodies forth
The form of *things unknown*,
Turns them to shapes, and gives to *airy nothing*
A local habitation, and a name."

It is not likely, Mr. Hall, Universalists would quote Scripture to disprove the *reality* of any thing. It is not the *fact* of an eternal death they wish to deny, but simply what you imagine and assume to be a fact. Can you comprehend, sir !

2. "It cannot signify a moral death, or a death in sin, for this reason : The wicked whom the Lord addressed were *then* dead in trespasses and sin : and still they had not died the death here spoken of ; for he says : "Turn ye, turn ye, from your evil ways, for why will ye die ?" in the *future*, not why *are you dead*, or why do you re-

main dead? which would have been the case had he spoken of a moral death."

Ans: This is sheer ignorance. The objection is predicated on what the objector terms the future tense of the address. This is a mistake. The interrogation is in the *present tense*; and the meaning is agreeable to the usage of language.—Why will you die? The meaning is, Why will you continue to die? As though we should say to an habitual drunkard when in a fit of intoxication, Why will you drink?—why will you get drunk?—Or to a great sinner, Why will you die? The very fact, that "the wicked whom the Lord addressed were *then* dead," makes this criticism incontrovertible.

3. "As God has no pleasure in the death of the wicked, either his pleasure is frustrated, or else the text does not refer to any death to be inflicted in the present state of existence. See Mal. i. 10, and others. These passages, show God has pleasure in some things and in some persons, and has no pleasure in others: which proves that things are frequently contrary to his pleasure."

Ans: This remains to be proved. God may have no pleasure in the death of the wicked, but it by no means follows he is frustrated in an opposite pleasure; for such a pleasure must first be proved to exist. It cannot be God's pleasure that a man should *live* in the very moment, or day, of transgression; for, as we have seen, God has declared: "Neither shall the righteous be able to *live* for his righteousness in the *day* that he sinneth!"—God's pleasure must therefore consist in the fatherly correction of the transgressor. Let it be conceded, then, that God has no pleasure in the death of the wicked, nevertheless it is confidently believed he has pleasure

in their benevolent correction, because, of the result he foresees will follow.

This thing of Partialism is a wonderful invention.—While it strenuously maintains God's pleasure is every day frustrated, it as strenuously maintains God will do *all* his pleasure in the life to come. From thence it follows: God has the ability to do his pleasure at all times did he so choose! But tell me, ye quibblers, why does he not so choose? Ans. Because he choses the opposite! —But why chose the opposite? Ans. Either from malignant or from benevolent intentions. If the first, then is he infinitely cruel: If the latter, because he foresees more good will redound to his creatures thereby!

Thus much for the Partialist theory: And as Mr. Hall would say: Partialism runs aground just about here! Our opponents have always been fond of putting the laboring oar altogether into our hands; but when compelled to take a turn themselves, no set of fellows make such awful wry faces, or blunder into so many difficulties!

NOTE. For further remarks upon this subject, see other sections.

SECTION XIII.

Mal. ii. 10. Have we not all one Father? hath not one God created us?

These two questions are in reality affirmations; to wit: We ~~all~~ have one Father; one God hath created us!

God is thus spoken of in two distinct capacities—as a

Father; as a Creator—and the terms employed to designate these imply relations essentially different.

✎ God is nowhere in the Scriptures said to be a Father merely because he created; and, therefore, the term is never employed to express those relations which are implied by the term Father.

✎ Nor is ever the term Father used to express the mere *act* of Creation; but not so with the term Creator, for that can never truly include the idea and relations of a Father. An instance contrary to these facts cannot be produced!

Hence, when Mr. Hall admits that "God is the Father of the whole human family because he created them," he admits that, which in his sense of the term, has no real existence and which is strictly an absurdity.

It is sheer nonsense to talk of God as the Father of all men because he created them. A Creator is one who produces, who brings into being from nothing, who causes to exist. It is impossible to correctly associate with the term any idea but that of causation or production. It cannot even by accommodation be made to express those relations which the term Father implies. Neither Scriptural nor human usage would warrant it. Its meaning is essentially the same whether applied to God or man. And hence, our knowledge of God as a Creator must be derived from the meaning of the term among men.

A Father, is one "who begets a child; and therefore, PARENTAL RELATIONSHIP is implied by the term. A parent can understand the relation without its being expressed by words; and be it observed, he never mistakes those feelings with which he views a machine or any other work of his production, as the paternal feelings.

Our knowledge of God as a Father must be derived from our knowledge of the same relation among men.—This established and our position is incontrovertible. Please notice the following facts :

1. The nature of the relation must necessarily be determined by the language of the nation or people to whom it was first made known.

2. In all nations, and in all languages, the term Father, in its primary sense, expresses the paternal relation and none other.

3. God used the term in its primary sense, because he addressed the wicked and sinful as his children : "Turn O *backsliding children*, for I am married unto you !"

4. The Saviour taught us to address God in prayer for the forgiveness of *sins*, "Our Father which art in heaven !"

5. And hence, as sin cannot dissolve the relationship which exists between God and his earthly children, it follows conclusively, that a relation exists between God and the human family *similar in kind* to that which exists between an earthly father and his children !

In-addition to this, God is called the "Father of spirits," Heb. xii. 9. and men are called his "offspring." Acts xvii. 28. Will any person affirm that material things, such as plants, trees, the earth &c., are ever called the offspring of God ? We presume not. And yet God is their creator.—These facts abundantly establish our position, that there is a relationship existing between God and the human family, similar in kind, to that which exists between an earthly parent and his children.

But all this conceded, and yet according to our au-

thor we gain just nothing at all : Universalism is still against itself. "God," he says, "is just as much the father of all mankind as he ever will be, and yet all are not now saved. . . . If the fact that God is our Father will eventually destroy sin and misery, why did not that fact prevent its existence altogether."

Astounding profundity ! But it is easily matched.—Perhaps Mr. Hall is a father. If he is, no doubt he has not now done all for his children he intends to do ; and yet, he is just as much their Father now as he ever will be ! His child disobeys, and he is obliged to chastise it. Now if the fact of his being the Father is a guarantee that he will chastise the child only for its good, why should not that fact prevent him chastising it at all ! If Mr. Hall can define the difference between "tweedledum and tweedledee," no doubt he will be able to answer.

He contends that if God will permit his dear children to be sinful and miserable three score years and ten, "the fact that God is immutable, proves that he will always do it." A pretty cord this for the gentleman's neck.—We presume the Campbellites are not blessed above all other people in exemption from the ills that flesh is heir to. No doubt God subjects them to much sin, suffering and sorrow. Now what good reason can he assign why God will not continue the same paternal regard over them to all eternity. "The very fact that God is immutable proves he will do it !" —Mr. Hall, God knows you cannot be truthfully charged with being mad from "much learning ;" but that you are stark mad, mad as a March Hare, admits of no question !

Paragraph second is not in point. It is true God is the Creator of the brute creation, but no such relation

exists between him and them, as exists between God and the children of men. But were we to admit that God is their Father in the sense that he is our Father, and from thence reason to their final holiness and happiness in heaven, we should concede only what John Westly the founder of Methodism asserted. But be it understood, for ourself, we take no such responsibility.

It is true men may become children of God in a spiritual sense ; namely, "by faith in Jesus Christ." In this they may have an agency; as also in being specially saved or saved by faith ; but their agency cannot affect the original relation, no more than the vileness of an earthly child can dissolve the tie which binds it to its parent. In this spiritual sense men become characteristically the children of God, as on the other hand, they who do not believe and are disobedient, are *not* characteristically the children of God. They are the children of disobedience, Eph. ii. 2 ; they are of their father the devil, and the lust of their father they do, John viii. 44; in the same sense that Elymas was pronounced a child of the devil, Acts xiii 10, and Judas a devil, and Peter Satan, John vi. 70. Matt. xvi. 23. In this sense, Mr. Hall, it requires less than "half an eye" to see that those who are children of the devil characteristically, cannot at the same time be characteristically the children of God !

But there is yet a third and higher sense of the subject. This, however, does not pertain to this life. In the *resurrection*, mankind shall be, "the children of God ~~and~~ children of the resurrection." Luke xx. 36. We also have the promise that the whole creation [that is, the whole rational creation] shall be delivered from the bondage of corruption into the glorious liberty of the

children of God Rom. viii. 19—23. In this, we say, we shall have no agency, no more than we had an agency in constituting ourselves children of God in the original sense. We shall have no agency in constituting ourselves the children of the resurrection—nor shall we, in constituting ourselves children of God. They shall be the children of God ~~being~~ children of the resurrection.

There are three senses, then, in which men may be children of God. 1. The first, that in which mankind universally are the children of God by being created in his image Gen. i. 26, 7—a little lower than the angels, Psa. viii. 5, and by which God constituted himself the God and Father of all, Eph. iv. 6, and in whose similitude mankind were still created 4000 years after Adam's transgression. James iii. 2.—The second, "by faith [that is, not in reality] in Jesus Christ." This belongs to the agency of the creature.—3. The third, by "being children of the resurrection," which will be by the power of God!

Although this latter fact assures us of the universal holiness and happiness of all mankind, yet the primary relation in which God stands to his rational creatures is equally satisfactory. A few of our reasons for this opinion we will specify:

1. Sin has no power to dissolve the original relationship. The Jews, tho' backsliding, were addressed as children. Jer. iii. 14. The sheep that went astray into the wilderness, when found, was a sheep still, and still was the same when joined to the fold. Luke xv.
4. The prodigal son when suffering the effects of disobedience in a strange land, was still the child of his father.

er, and the father joyfully recognized on his return the paternal bond. Luke xv. 12.

2. A good Father cannot *knowingly* be guilty of absolute cruelty. Endless misery, if true, is as cruel as an infinitely cruel God can devise and an infinitely cruel devil execute.

3. A good Father would never be guilty of creating, knowing that absolute misery would result therefrom. He who knows the end from the beginning, knew when creating whether the destiny of his creatures would be for weal or for woe; and let the result be as it may, he alone is chargeable with the consequences.

4. A good Father will always do the best he possibly can for his children. God can do no worse than make his children endlessly miserable.

6. And therefore, a good Father can never cease to act consistent with the relation of father and child.

Thus, the testimony that we all have one father, is an ample assurance of eternal love and salvation. A woman may forget her child, but God assures us his children he will never forget.

SECTION XIV.

Matt. i. 21. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

This section will embrace a review of the Bible doctrine of Salvation—its nature and extent, as set forth in those texts in which the epithet Saviour is applied to Christ or God. It will also include a review of sections 14, 20, 37, 38, of Mr. Hall's book.

OF THE EPITHET SAVIOUR.

A Saviour, says Webster, is one who saves. The term is consequently applied to an official character, and implies an act done or to be done. It is, therefore, applicable only to a positive, actor or doer.

To do, and to offer to do, are two things essentially different. The first implies an act done, or being done: the second implies an uncertainty or an act not done.

As a Saviour is an actor or doer—one that positively saves—Christ, therefore, is not a Saviour by offering to save. Nor is there a single passage in the Bible which so represents him.

WHY CHRIST WAS CALLED SAVIOUR.

The reason why the epithet was applied to Christ immediately follows the command: "FOR he SHALL SAVE his people from their sins! Shall save, is used unconditionally, from the fact Christ's claim to the title is predicated solely upon the certainty of his performing the work of a Saviour. The name, of itself, is a sufficient guarantee of this—as much so as though God himself had sworn to do it. God can speak as positively by a name, as by an oath, and it is our duty to receive truth thus communicated with as much confidence as we receive any other divine communication.

The objection that Christ has not now fully performed the work of a Saviour, is not valid. The title was bestowed in anticipation of his work. He was called Jesus, or Saviour, when an infant. If the fact that his work is not yet done is valid evidence that it never will be done, then the fact that he was called Saviour thirty years before offering to save his people, was valid evidence he never would offer to save them; and, therefore never did offer to save them! But as the latter sup-

position is untrue because contradicted by facts, so also is the former.

OF THE EXTENT OF SALVATION.

This to be determined by the meaning of the phrase "his people." A correct exegesis of this phrase will settle the true meaning of the epithet in every passage in the Bible. On this single point the whole controversy must turn. This we are aware is a new position, but we believe we know whereof we speak.

What then is the meaning of the phrase "his people?" Ans. Precisely what we understand by the term world, in those instances that Christ is said to be "the Saviour of the World." If by the term world, we understand but a part of the human family are specified—the Jewish or Gentile nations, or parts of those nations, such is the meaning of the phrase "his people." If we understand the term in a universal sense, including both Jew and Gentile, the phrase "his people" must take the same signification; for the reason, and the *only* reason why Christ received the appellation of Saviour, was because of the work he should perform, to wit: "Save his people from their sins"

The term world, then, and the phrase his people, may be understood as being used interchangeably, or as equivalents. To ascertain, therefore, the true meaning of that term is of the first importance

It is readily granted that sometimes the term world has a limited signification, embracing but a small portion of mankind: nevertheless it is true that in many instances it includes the whole human family without a single exception. This is true in every instance that Christ is said to be the Saviour of the world. It would be the climax of folly to deny this: For if the world, of which

Christ is said to be the saviour, embraces a less number than the entire world of mankind, it follows irresistably, a *part* may be saved without a saviour; or that the salvation of all men is impossible! Yes, it renders utterly false the Armenian subterfuge that Christ is the Saviour of the world by offering to save!

Thus by an obvious and easy course of reasoning, we arrive at the true meaning of the phrase 'his people.' But there is yet accessible another method of proof, if possible, more conclusive. Christ as we have seen, derived his title of Saviour from the fact that salvation should be his legitimate work. He was to save his people. But from what? Ans. "From their Sins!" No person can be saved from sin who is not a sinner. The whole need not a physician, but those that are sick.—Christ's people, therefore, are SINNERS—all sinners—a WORLD OF SINNERS!—The fact that Jesus Christ "shall save his people from their sins," is incontrovertible evidence of the salvation of the whole world!

Now add to this testimony the evidence of St. Paul: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to SAVE SINNERS—of whom I am chief!" 1st Tim. i. 15. And to this evidence add that of Dr. Clarke: "ALL men are sinners—Christ Jesus died to redeem them.—It is a doctrine that may be credited without the least doubt or hesitation!—It is evident the death of Christ, and all its eternally saving effects, were designed for EVERY MAN!—If Jesus Christ, with whom there can be no respect of persons, saved Saul of Tarsus, no sinner need despair!"—And to the testimony of Dr. Clarke, add that of almighty God: I will ALSO give thee a light to Gentiles, that thou mayest be my SALVATION TO THE

ENDS OF THE EARTH!" Isa. xlix. 6. In the light of this testimony, which might be greatly multiplied, who but the most crooked and perverse of sinners—such as Mr. H. for example—would ever think of denying that the phrase "his people" is co-extensive with the world of mankind, and that Christ Jesus is therefore a Universal Saviour! We cheerfully submit it to the reader to decide, whether we have or have not placed the point beyond successful contradiction.

OF GOD AS SAVIOUR.

The language of the Bible, of God as Saviour, affords cumulative evidence of the undeniableness of our position. Christ, of course, is only an instrumental Saviour: God is such in a supreme sense. Of him it is said, "Who WILL HAVE all men to be saved!" 1st. Tim. ii. 4. This expresses Universal Salvation, because it includes "all men;" and the certainty of Salvation, because God will have all men to be saved. We wish the reader to observe: It is not said God wishes, or desires, or offers, to save all men; but very different: **WILL HAVE** all men to be saved! This is a very strong declaration, for it expresses DETERMINATION that a thing shall be done—it is a declarative PURPOSE to do.—It is much stronger than *will*, alone; as that is sometimes connected with conditions; whereas "will have" is never connected with conditions, expressed or implied!

Suppose, reader, the declaration was the exact reverse of this. Suppose the text read, Who will have all men to be damned. Do you think any one could reasonably hope for salvation in opposition to God's express determination and purpose? Reflect a moment, and then decide with an unprejudiced and honest mind. Or, if

you doubt the phrase "will have" expresses absolute purpose and determination which nothing can withstand, consider for a moment the following: "Therefore **HATH** he mercy—not *may* have mercy—on whom he **WILL HAVE** mercy!" Thus, it is evident the phrase "will have" is to be understood in the absolute sense; and whether connected with the final condition of our race for weal or for wo, expresses a certainty which is positive and irrevocable!

OF THE NATURE OF SALVATION.

Salvation, the work of a Saviour, has various significations. It may imply,

1. Deliverance from **TEMPORAL** troubles and dangers. It is said, "He that shall endure unto the end shall be saved," Matt. xxiv. 11; that is, saved from the temporal calamities before mentioned. Moses said to the Israelites when Pharaoh and his host were being destroyed, "Fear not, stand still and see the salvation of the Lord." Ex. xiv. 13. The Jews said contemptuously of Jesus when expiring upon the cross, "He saved others; himself he cannot save."

2. A more important sense of the term implies deliverance from unbelief, condemnation, darkness and sin by Jesus Christ. This is effected by the moral omnipotence of divine truth operating upon the minds of men. Hence said Jesus, "Ye shall know the truth and the truth shall make you free." John viii. 32. He prayed for his disciples, "**SANCTIFY** them through thy truth; thy word is truth." John xvii 17. Again verse 19, "And for their sakes I sanctify myself, that they might also be sanctified through the truth!" Truth, then, is the instrument in the hands of the Saviour by which men are now sanctified and saved in this present life. The

disciples and early believers generally, were the first fruits of its transforming power. It "purified their souls in *obeying* the truth through the spirit." By it they were born again not of corruptible seed, but of incorruptible, by the *word* of God." 1st. Pet. i. 22, 23. Says St. Paul, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. i. 16. This is a special and conditional salvation; and the only conditional salvation relative to the moral happiness of man. The earnest and devout believer *is* saved: the unbeliever *is to be* saved. This is a distinction which must not be overlooked, as it is prominent upon almost every page of the New Testament. It is particularly set forth in 2 Tim. iv. 10; "We trust in the living God who is the Saviour of all men; specially of those that believe." Two facts are here stated. 1. God is the Saviour of all men; 2. He is the special Saviour of the believer. The believer *is* saved, the unbeliever *is to be* saved. God is the Saviour of all men prospectively; as Christ was a Saviour 30 years before commencing his work: or as God has subjected all things to Christ, tho' now we see *not yet* all things put under him. Heb. ii. 8. Take other examples. "Thy faith **HATH** saved thee; go in peace."—"Who **HATH** saved us, and called us with an holy calling, not according to works." Eph. i. 11. "For we **ARE** saved by hope." 1st Cor. xx. 2. "By which also ye **ARE** saved." 1st. Cor. i. 11. To the same class also belongs Mark xvi. 16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This was said prospectively, when Jesus sent his disciples forth to preach to all nations; and the declaration was fulfilled. Those who believed were

saved, those who believed not were damned, John iii. 18, and those who doubted were damned. Rom. xiv. 22. The salvation and damnation in the text are both special, and they relate only to those who have had an opportunity to form an opinion of the merits of Christianity. And this special salvation is all the salvation any person can experience in this life. As but few of our race, comparatively, have had an offer of even this salvation, therefore, the term has a yet higher sense.


3. It may imply deliverance from death, and a translation to immortality and glory. This salvation extends to the whole race, including those even who have not sinned after the similitude of Adam's transgression and death. It is in this respect, that where Sin abounded, grace shall much more abound. Those who die ignorant of the Christian revelation, and in sinless innocence and infancy, need the grace of God to raise them to immortality, and perfect them in the knowledge of truth, as much as those do, who have been saved from sin by a living faith, and then go down to the common receptacle of the human race. The scale is exactly even; since those sinners who have experienced a special salvation by grace, in this life, no more deserve a resurrection to immortal felicity, than infants do, for having never sinned, so as to need that special deliverance.—The bestowment of eternal life beyond the grave, is as really the free gift of grace, as though man had never existed here. Deliverance from death and the grave is never predicated on human deserts. As penitence cannot unbar the gates of the tomb, so neither can imperitence prevent their unfolding. As we read, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues;


O grave I will be thy destruction. Repentance shall be hid from my eyes." Hosea xiii 14. Lazarus was saved, or delivered from death and the grave ; but his deliverance was not the life liberty and blessings which he subsequently enjoyed. His salvation, if we may so speak, was the means of his possessing life with its unnumbered benefactions. So of the salvation of Jesus Christ ; it will be the means of man's enjoying the unspeakable blessedness of immortal life.* It is, therefore, absurd to argue that Christ saves no man from death because all men die. According to the Apostle. if Christ be not risen, then there is no resurrection of the dead ; which shows plainly that there is a relation between the death and resurrection of the Saviour and the future existence of mankind. Hence, salvation in the latter sense, is a "great salvation," a "common salvation," a "UNIVERSAL SALVATION !" In this sense Christ is the Saviour of the world—the instrumental Saviour—and God will have all men to be saved, and is the Saviour of all men !


Now can Partialism give as straight and scriptural account of salvation as the foregoing ?—especially of the final salvation ? Full long enough have Partialists taunted us with having no Saviour, and sneeringly enquired, if our doctrine of salvation be true, for what purpose did Christ suffer and die ? They have our answer ; and we now invite the candid to contemplate some of the sublime beauties and glories of their system. All that is necessary to write its irrevocable condemnation in the eyes of the world is to give a concise statement of it in


*See Streeter's Familiar Conversations, p. 129.

plain and simple language. We say, then, behold a few of its sublime beauties and glories !

1. It is said that previous to the Advent of Christ, all men were exposed to the wrath of God and deserved endless wo, and from this, Christ came to save them.—Hence,  It follows Christ died to save men from just deservings !

2. It is said Christ died to satisfy the demands of justice ! Hence,  It follows Christ must have been the guilty person !

3. It is said he died to make it possible for mankind to be saved. Hence,  It follows 1. That Christ is better than God. 2. That salvation previous to his death was impossible. 3. That from Adam to the Advent all are endlessly damned !

4. It is said, article second of the Methodist creed, that Christ died to reconcile the Father to us. Hence,  It follows the Bible is false in saying, "God was in Christ RECONCILING THE WORLD UNTO HIMSELF !"

"Universalism against itself," indeed ! Can as great a number of abominations be found on one point of doctrine in any Creed in the Universe ? We doubt it.—And yet Universalists have no Saviour, and Partialism is the double extract of Almighty consistency, and angelic purity ! When Partialism shall have explained an hundredth part of its positive prevarications of the truth, or one millionth of its ridiculous absurdities, the thinking and intelligent will be likely to concede somewhat to its nonsensical pretensions.

Believing the reader will now understand the general features of our position—which we have explained so far as space will allow—we now call his attention to Mr. Hall, while we permit him to bring forward his

OBJECTIONS.

1. "Before this text (Matt. i. 21,) can be made to favor Universalism, two things must be proved : 1. That his people, here signifies the whole human family, and 2. that *shall* is used unconditionally." p. 38.

Ans. All of which has been done. It has been shown that Christ's people are a world of sinners ; and deny it ye who can. To prove that *shall* is used unconditionally, we have only to apply a rule of interpretation as given by Mr. Hall, and the thing is done.—In numberless instances he attempts to convict Universalists of absurdity by taking their definitions and applying them to the same terms when used with a different meaning elsewhere. For example, He says Universalists say, St. Paul speaks in 1st. Cor. 15th chapter of the resurrection of the soul. If this be the case, he says it will make good sense if we read it in this way : "But some man will say, how are the dead [souls] raised up etc?" This is Mr. Hall's own rule of interpreting Scripture, and of course he will abide by its application to the case in hand. If *shall* in the text is used conditionally, then it will make good sense to read it in that way. "And she *shall* bring forth a son, [that is, if she will.] and thou *shalt* call his name Jesus, [that is, if you please,] for he *shall* save, [that is, if he can,] his people from their sins." This is hanging Haman on his own gallows, with a witness ! Or to use Mr. Hall's own language, "It ties a millstone about his neck and casts him into the bottom of the sea !"

2. "Christ possesses men in three senses : first in the sense of dominion, or power, which he has a right to exercise over them. This extends to ALL ! and to *this* applies the following Scriptures : "Ask of me and I

shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions." Ps. ii. 8. "As thou hast given him power over all flesh." John xvii. 2. The father loveth the son, and hath given all things into his hands." John iii. 35. "His dominion shall be from sea to sea, and from the rivers even to the ends of the earth." Zech. ix. 10. "And Jesus came and spake unto them saying: all power in heaven and earth is given unto me." Matt. xxvii. 18." p. 38.

Ans. Truly the wicked setteth a snare and falleth therein! A man could not commit suicide more completely. It is admitted that Christ possesses all men—that his dominion extends to all—and to this applies the following Scriptures: Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Christ's legal inheritance is ALL MEN. What shall he do with them? "As thou hast given him power over all flesh—or what is equivalent, given him all men—that he should give ETERNAL LIFE UNTO AS MANY AS THOU HAST GIVEN HIM?" Christ shall give to all men eternal life:—"The father loveth the son and hath given all things into his hands." What shall the son do with his inheritance? "ALL that the father giveth SHALL come to me; and him that cometh to me I will in NOWISE cast out." John, vi. 37. ALL are given; ALL shall come, and no one shall be cast out!—Christ, says Mr. Hall, has dominion over all men. What shall be the result? "There was given unto him a kingdom and dominion, that all people, nations, and languages, should SERVE HIM!" Dan. vii. 14.—When all have come and no one is cast out, then all shall serve him.—And here again, to use our author's

language, we leave Mr. Hall "hand-cuffed perfectly, and his feet fast in the stocks!"

3. "Can Christ be the Saviour of the world, and the world not saved? We answer yes, and we will make Universalists admit it, in spite of all they can say or do. Christ was the Saviour of the world 1800 years ago, yet the world was not then saved.—If Christ can be the Saviour of the world at one time, and the world not saved, it will require more logic than Universalists possess, to prove that he may not be the Saviour of the world at any other, and at all other times, and yet the world remain unsaved." p. 53.

Ans. Gods, what logic! We suppose Mr. Hall means it will require more of his kind of logic than Universalists possess, to prove that Christ is in truth and reality the Saviour of the world! Quite likely. Universalists, however, have little relish for such namby pamby whipsyllabub nonsense; Mr. Hall, therefore, may quiet his fears as to our depriving him of what he seems to value so highly.

Now, sir, was not Christ called Saviour 30 years before he commenced his ministry? You will not deny it. Very well, in the same way you can prove that there was a connection between the title and the work he was to do—or that the title was a positive assurance that he shall execute the work of a Saviour, in like manner we can prove that he will positively save the whole world as originally designed! But has not Christ been the Saviour of the righteous 1800 years and yet the righteous not all saved, in the ultimate sense of the term? If Christ has been the Saviour of the righteous at one time, and the righteous not saved, may he not be their Saviour eternally and yet they remain

unsaved? But suppose not one of the human family should be saved? Would not Christ still be the Saviour of the world just as much as though all were saved? Certainly. Deny that and the objection is gone: admit that and the objection is reduced to an absurdity!

The truth is, Christ is not the Saviour of the world in any sense, save prospectively. He is not the Saviour of the world by offering to save—no not of one millionth part of the world, even. He is not the Saviour of the world by faith in his name; and we say again, in no sense is he the Saviour of the world except in a prospective sense; and in that sense he is the Saviour of the world, just precisely as all things were put under and subdued unto him 1800 years ago. Heb. ii. 8.

4. "Universalists ask? Will not Christ do the work for which he was sent? No. Christ came to cause many things to be done that are not done, nor never will be to all eternity. p. 54.

Ans. This is an assumption without a shadow of proof. Christ came to save the world. He was sent on this mission by the Father. "We have seen and do testify, that the Father sent the Son to be the Saviour of the world." John ix. 14. Is it not reasonable to suppose the Father placed a sufficient amount of means at the command of the Son, which, if rightly applied, would produce the desired result? What possible obstacles, then, can intervene to frustrate the divine purpose? We can conceive of but two: 1. The failure of Christ to employ the means at his disposal; or 2. To employ the means to the necessary amount. In either case the guilt of failure would not be chargeable on the sinner. For if God has given the Saviour the means necessary to produce a specified result, all that is requisite to en-

sure success, is their due and faithful application. If God has placed at the disposal of Christ means sufficient to save the world, and he is faithful in the performance of his duty, the salvation of the world is as certain as that Christ is faithful !

5. "As regards those passages which speak of Christ as the Saviour of the world ; we have them all explained by another text: "For God sent not his Son into the world to condemn the world, but that the world through him *might* be saved." John iii. 17.—The word *might* shows men have an opportunity to be saved, and that they may be, if they chose ; and also that they may be damned if they prefer it." p. 55.

Ans. If that is left to the choice of men, it is very likely but few will prefer it. "*Might be saved*" is conditional, is it? Well, how then shall we understand the apostle when speaking of Abraham, "That he *might* be the father of all them that believed?" Rom. iv. 11. Was it optional with Abraham whether he should be the father of believers? Again: "For to this end Christ both died and rose, and revived that he *might* be Lord both of the dead and the living." Rom. xiv. 9. Here the word *might* expresses positive certainty.—Christ died, rose, and revived that a certain thing *might* be done ; and it *was* done. So also he *was* sent by the Father that he *might* save the world, and it is an unmistakeable guarantee that the world *shall* ultimately be saved.

6. "But are Universalists sure all men, *will* embrace the whole human family?"

Ans. Don't know. Perhaps they will: perhaps they won't. At any rate, what about it?

7. "Do Universalists believe in praying for the dead ? I think not."

Ans. We think not also. But how came you to find it out?

8. "Do they pray for the Salvation of Enoch and Elijah ? If not, then all men in this verse cannot embrace all mankind without an exception." p. 118.

Ans. The meaning of the word all, must be determined by the nature of the subject to which it is applied.—All men for whom we are to pray, are those alive upon the earth ; for we are to pray that they may lead peaceably *lives* in all godliness and honesty. Thus the nature of the subject determines the meaning of the term. That God will have all men to be saved is a universal truth—that is, it is true of all men. In this instance, as in the former, the nature of the subject determines the meaning of the term.

9. "I would inform Universalists that when I pray for the salvation of the wicked, I pray conditionally, that is, I pray God to save them if they turn from their wickedness ; and I pray in faith, firmly believing that they will be saved if they repent and reform. Still I do not pray for all men universally in this sense." p. 118.

Ans. A marvellous feat that faith of yours, truly.—Do you believe, reader, that Mr. Hall actually does firmly believe the wicked will be saved if they repent and reform ? It may be so ; but we can't help thinking it is very strange !

"I would inform Universalists that when I pray for the salvation of the wicked, I pray *CONDITIONALLY*." Is this the way Mr. Hall takes to inform the public that he actually does pray sometimes ? Very modest certainly ! But why spend his breath for nothing ? Does he

not know the wicked are certain to be saved if they repent and reform whether he prays for it or not? He had better save his breath for the more congenial work of villifying Universalists!

10. "But it is contended that the verses immediately following the text are in favor of Universalism: "There is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for ALL to be testified in due time." 1. Tim. ii. 5, 6. It is assumed because Christ gave himself a ransom for all, therefore all will be ransomed. But a ransom may be prepared, and yet men never be ransomed, because they will not accept it." p. 118

Ans. We will consign the objector to the tender mercies of Dr. Adam Clarke: and the Campbellite and Methodist shall fight it out between themselves, as they have often done before. The Dr. says: "As God is the God and Father of all; so he gave himself a ransom for all: i. e., FOR ALL THAT GOD MADE! consequently for EVERY human soul [Enoch and Elijah, not excepted, Mr. Hall. For there is no way given under heaven nor among men whereby we must be saved.—[Acts iv. 12.] unless we could suppose human souls of which God is not the Creator; for the argument of the apostle is plainly this: 1. There is one God—2. This God is the Creator of ALL—3. He has made a revelation of his kindness to ALL—4. He will have all men to be saved, and come to a knowledge of the truth—5. He has provided a mediator for ALL, who has given himself a RANSOM for ALL. As surely as God has created all men, so surely has Christ died for all men. [And he might have added, so surely as Christ died for all men, as surely will all men be saved.] This is a truth which

the nature and revelation of God unequivocally proclaim !”

That Christ gave himself a ransom for all is to be testified in due time. How can this be done? In what must the testimony consist? Ans. In the fact that all are ransomed ; and it can consist in nothing else !

11. “Universalists contend that the word all embraces the whole human family. This position destroys their doctrine, for Jude says: “Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all.” p. 120.

Ans. Very true ; for God will bring every work into judgement, whether it be good or whether it be bad. Eccl. xii. 13. Also when the judgment was set and the books opened 1800 years ago, it is said ten thousand times ten thousand stood before him. Dan. vii. 9—14. But does Mr. Hall mean that Universalist contend the word all has a universal meaning in every case? If such was his meaning, he knows better !

12. “But in the last place we have Universalism against itself by quoting a text to sustain itself, when the context condemns it : For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” 1st Tim. iv. 8. p. 122.

Ans. The meaning of that text is perfectly obvious. It is simply this: Those who are godly have not only the promise of the future immortal life, but also of the spiritual life of the believer that now is. All that is wanting to understand the meaning of the apostle, is, a little candor, and honesty, combined with a small modicum of common sense !

We have thus gone through with the subject with a

patience which amazes us now that we are done. The point is an important one, and Mr. Hall has done his best to mystify it beyond the powers of an ordinary comprehension. We trust, however, that we have succeeded in being understood; and that the reader may rejoice with the writer in trusting in the living God who is the Saviour of all men!

NOTE. See in connection with this subject Section iv.

SECTION XV.

Matt. v. 17, 18. Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Mr. Hall makes a great fuss over this text, and goes through his usual rigmarole of low slang vocabulary; but what it all amounts to, it will take a wiser head than ours to determine.

The section, however, contains one remark which demands a brief notice.

Mr. H. tells the reader, that Universalists contend that the moral law is endless in its obligations, and that the fulfilling of the law is love.

Does he or any one else deny this? Will he take the position that the moral obligation of the sinner ceases at death? Grant it does; and what then? Ans. If punishment be inflicted after moral responsibility ceases, it must be of a physical character, and inflicted without right or justice. Where there is no moral responsibility there can be no moral punishment; hence, as in such a case the conscience cannot be reached, punish-

ment, if inflicted at all, must be of a penal or physical character. And where there is no moral responsibility there can be no right to punish ; hence, the infliction of pain would not be punishment, but cruelty.

But suppose the endless continuance of moral responsibility be granted ; how then ? Endless misery would be reduced to a mere probability. If the sinner is under an endless obligation to obey, then it must be admitted the sinner has an ability to obey, and therefore endless misery may be false. For so long as there is an ability to obey, so long is there a probability of obedience, and hence, in no case, can it be safely affirmed that punishment will be eternal !

Thus the believer in endless misery is reduced to one of two alternatives : 1. It is uncertain that any will be punished endlessly ; or, 2. Punishment, if endlessly inflicted, will be of a physical character, and inflicted without right or justice !

Mr. H. concludes, if the law is eternal then must the penalty be eternal, and eternally executed. But is it necessary to infer that because the penalty co-exists with the law, it must always be executed ? We think not. A penalty is executed only in case of disobedience ; and when it secures the object for which it was instituted, it must cease. So long as men obey, so long they will be clear of the penalty for disobedience : and in that case we care not how many penalties there are, nor how long they exist.

SECTION XVI.

Matt. v. 43, 45. Ye have heard that it hath been said, thou shalt **LOVE** thy *neighbor*, and **HATE** thine *enemy*: But I say unto you **LOVE YOUR ENEMIES**; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; *that ye may be the children of your Father, which is in heaven!* for he maketh his sun to rise on the **EVIL** and on the **GOOD**, and sendeth his rain on the **JUST** and on the **UNJUST**.

In reference to these texts Mr. Hall attempts to establish five propositions: 1. That "the Saviour here only refers to temporal things, and not to those things which relate to God's spiritual and moral government." 2. That though God is good to men in enabling them to get a living, yet, should they starve, he would not pity them. 3. That if we imitate God we must pour fire and brimstone upon the heads of our enemies, and cause them to die without mercy. 4. That "God loves his enemies as long as their is any prospect of their salvation," but when that ceases, he ceases to love. 5. That God **HATES, DESPISES, and ABHORS** the wicked!

A pretty strong bill this, is it not? Is it possible that Mr. Hall could draw a worse and more disgusting picture of the devil? We are sometimes led to believe he makes it a primary object to represent Deity in as odious and detestable a character as possible! No infidel could desire a picture of the Almighty more revolting and abhorrent.

Take for example the proposition that God hates the sinner, in the most literal sense of the term. What then? It follows God is exercised with a passion which in men is odious and detestable; and which, in the text itself, he forbids them to indulge: "Ye have heard that

it hath been said, thou shalt love thy neighbor and *hate* thine enemy; but I say unto you, *love* your enemies"!

Moreover, Mr. Hall argues that what God once does he will always do, (p. 17, 35,) and hence as he hates sinners now, he will always hate them. As all men have been and are sinners, God will hate the whole human family eternally! This would not leave even enough for a respectable Campbellite heaven!

But we wish to know how Mr. Hall will reconcile the Scriptures with themselves? It strikes us there will be some difficulty in the undertaking. Solomon assures us God would not have made any thing to have hated it. Wisd. xi. 24. And in the text men are commanded not to hate that they may be the children of God. These declarations no more harmonize with Mr. Hall's absurd and blasphemous notions than they do with the story of Sinbad the Sailor. The fact is, adopt his method of treating the Scriptures and the result will be to render them ridiculous in the view of every man of sense!

We would also like to know how Mr. Hall reconciles his own statements with each other. In section 3d he avers "God is not good to all in the most unlimited sense of that word all;" but in the section under review he admits "cheerfully"—that is the word—"that God is good to the wicked in a moral point of view;" which, in our judgment is equivalent to an admission that he is good unto all; for it is not denied that he is good to the righteous. If God is good to the two great divisions of the human family—the righteous and the wicked—he is certainly good unto all! Thus we have Mr. Hall in a plain contradiction; which evinces that he did not mean to state the truth in either case. And from the evidence already before the reader, we think it not unlikely that

such is the fact generally ! But of this the reader must judge.

But of the text, there is no such thing as mistaking the application of its testimony. The highest degree of moral excellence of which human beings are capable, consists in imitating that perfect and glorious Being who is impartially good to his offspring ; blessing them all, the evil and the good, the thankless and the thankful. Those whose conduct bears the most striking resemblance to the examples of the Great Father, are best entitled to the name of his children. If we love only those who love us, we have no reward and are no better than publicans. Hence we are commanded to be as perfect as our Father in heaven is perfect ; or in the words of an Apostle, "Be ye followers of God as dear children."

What need we of further testimony ? If God hated his enemies, he would require us to do the same ; for it is our duty to IMITATE God. If he curses them with endless damnation, it is evident he does hate them ! If he loves them, he will punish them no more than is for their good—he will do the best he possibly can for them ; and this will not be less than their ultimate holiness and happiness.

Partialism has yet a heavy account to render for deeds of omission. It comes not within a thousand leagues of obedience to the Divine injunction to IMITATE God. All that is necessary to render it abhorrent in the eyes of all the world, is, to compel it to carry its doctrines out into practice. Take a few examples :

1. It teaches that God will LAUGH at the calamity of his children, will MOCK when their fear cometh, will DESPISE, and ABHOR, and HATE them. See pages 20, 44.

And moreover, it teaches that the redeemed will catch the same devilish spirit, and "The godly wife shall applaud the justice of the Judge in the condemnation of her ungodly HUSBAND; the godly husband shall say AMEN! to the DAMNATION of her who lay in his bosom!! the godly parent shall say, Hallelujah! upon the passing of the sentence of their ungodly CHILD; and the godly child shall, from his heart, *approve* the DAMNATION of his wicked PARENTS! the FATHER who begat him, and the MOTHER who bore him"! Boston's Fourfold State, page 336.

Horrible! most horrible!! But it is the very HEART of Partialism taken out and held up to view. And if Partialists are honest, it is their duty to imitate these things, for they are God's and of God. We know it will be a hard task to do so, but there is no evading the command. Have your children fears in consequence of not giving heed to your instructions? Mock and LAUGH at them, "that ye may be the children of your Father which is in heaven." It matters not what they or the world say. Did not Jesus say, "If any man come unto me, and HATE not his FATHER, and MOTHER, and WIFE, and CHILDREN, and BRETHREN, and SISTERS, yea and his own LIFE also, he cannot be my disciple"! Luke xiv. 26. Do not hesitate, my Partialist brother, in doing your duty; though even to think of it is revolting to your very soul. Are ye not commanded, "Be ye perfect, even as your Father in heaven is perfect." See then that you do it!

2. Partialism teaches that by the fall of Adam sentence of endless death was passed upon all his posterity—that "when there was no eye to pity and no hand to save," Christ was touched with compassion, came and suffered the penalty in himself, and thereby prepared a way whereby we may be saved. Now let Par-

tialists carry this out into practice. Justice and right are the same every where, and at all times. If you are a Father, suppose one of your children disobeys. Instead of punishing the guilty one alone, punish all your other children, who, perhaps, never offended against your commands! Or if you please, let the guilty offender escape and punish one of your innocent children. Can you do it? It may be hard, but remember the injunction, "Be ye perfect, even as your Father in heaven is perfect."

3. Take another example. Partialism says God will punish with endless punishment. Now, my friend, imitate God in punishing. You believe God will forgive none except those who comply with the terms of salvation in this life. Have you a rebellious son? Give him a foretaste of what he may expect in eternity.—Place him in confinement, where he shall be in sight of good food and water, but give him not one morsel; let him starve and die. Or if you would more closely imitate your God, make his punishment for the general good; cover him with pitch and make a light of him, and burn him by inches in sight of all the people! If he beg for a drop of water, give him fire; if he fear, mock him; if he complain of his calamities, laugh at him; and if he says, this is too much, tell him he outlived his day of probation, and ask him what the punishments of the moment are to an ETERNITY of the wrath of an offended God! In a word, "Be ye perfect, even as your Father in heaven is perfect"!

These are a few, among a great many examples that might be cited, of what the legitimate fruits of Partialism would be, if it were carried strictly into practice.—We say again: Partialists do not come within a thousand

leagues of obedience to the divine injunction to imitate God! And the truth is, they cannot do it. It is not in human nature to be thus devilish. And what is more, the Scriptures do not require us to imitate such a character, and so wicked a system of government. Universalism, whether true or false, is the only system a Christian can practice. If all men lived in accordance with its soul-cheering sentiments, were governed by its holy spirit of love and good will, no enemy to the Son or to the Father would exist among intelligent beings, and God who is Love would be all in all!

NOTE. In regard to the term *hate*, and the like, we wish to lay before the reader the opinions of the learned. CRUDEN says: "To hate, is not always to be understood rigorously. It frequently signifies no more than a *lesser degree of love*." PAGE says of Luke xiv. 26, "This word is not here to be understood *literally*, for the gospel prohibits us from cherishing hatred towards any one." DR. CLARKE expresses the same opinion, and says, "this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom." He also refers to Bishop Pearce.

SECTION XVII.

Luke xx. 34, 38. The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are children of God BEING children of the resurrection. See also Matt. xxii. 30. Mark xii. 25.

The remarks of Mr. Hall on these texts, abound with malicious misrepresentation and abuse to a degree be-

yond anything preceding. It is true, the like has not heretofore been wanting in any reasonable quantities; but just here it descends in copious showers, and we find ourselves overwhelmed with a perfect avalanche of filth! Heaven only knows what the man's mind is composed of; but to us, it appears a nauseous sis-pool of corruption. Instead of baptism at his Campbellitish fount having washed away any natural depravity, it must have added thereto every detestable excrement of the stream. Nothing less than the Pope's purgatory, or the Restorationists' expiatory furnace, is sufficient to purify so villanous a compound! On reading the section we are about to review, we could not forbear exclaiming: "O, full of all subtlety, and all mischief, thou child of the devil! thou enemy of all righteousness: wilt thou not cease to pervert the right ways of the Lord?"

That must be a bad cause, indeed, which is compelled to resort to shameless misrepresentation of an opponent, and which can only be sustained by unbounded vilification and abuse. When ignorance impudently puts on the garb of learning, and truth is recklessly sacrificed to an overweening love of mastery; when the christian graces are discarded in the indulgence of an all-mastering passion for abuse, and pretensions of piety are set up to give currency to the foulest slander, it is high time to rebuke sharply, and use great plainness of speech; and we therefore say to Mr. Hall, that his villanous conduct is past christian endurance, and his writings, a disgrace to the theological controversies of the age! If in this age of the world God sends men strong delusions that they may believe a lie, in our humble judgment, Mr. Hall, you are the chief apostle of the enterprise!

But Mr. Hall must be heard and answered and refuted,

et as though he was the most circumspect and finished gentleman and profound scholar of the age. And first the attention of the reader is invited to an

EXPOSITION OF THE TEXT.

In the outset, we shall lay before the reader the authority of Dr. Dwight as to the general scriptural usage of the word *anastasis*, or Resurrection. See Bush on the Resurrection p. 148.

“This word *anastasis* (says Dr. Dwight) is commonly but often erroneously rendered Resurrection. So far as I have observed, it usually denotes our existence beyond the grave. Its original and literal meaning is, to stand up, or to stand again. Many passages of Scripture would have been rendered more intelligible, and the thoughts contained in them more just and impressive, had the word been translated agreeably to its original meaning. This observation will be sufficiently illustrated by a recurrence to that remarkable passage which contains the dispute between our Saviour and the Sadducees. ‘Then came unto him,’ says the evangelist, ‘the Sadducees who say there is no resurrection—that is, no future state, or no future existence for mankind. They declare seven brothers to have married successively one wife, who survived them all. They then ask, ‘Whose wife shall she be in the resurrection’—that is, in the FUTURE STATE.—Our Saviour answers, ‘In the resurrection,’ or as it should be rendered, in the future state, ‘they neither marry nor are given in marriage, but are as the angels of God in heaven! But as touching the resurrection of the dead, have you not read that which was spoken unto you by God?’—or as it ought to have been rendered, ‘Have ye not read that which was spoken to you by God concerning the future existence of those who are dead,

saying, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not a God of the dead but of the living.' Those who die, therefore, live after they are dead; and this FUTURE LIFE is the ANASTÁSIS; which is proved by our Saviour in this passage, and which is UNIVERSALLY denoted by this term throughout the New Testament." Systemat. Theol. Sermon. 64.

The reader we trust will be at some pains to clearly comprehend the nature of this criticism and its doctrinal bearings. He will please to note:

1. The question of the Sadducean cavillers was concerning the FUTURE LIFE. Not of different departments of the future life, nor of different conditions in the future life; but of the future life as a whole, as a state of being. To this point Jesus answered: "In the future life they neither marry, nor are given in marriage but are as the ANGELS of God in heaven!" This settles the controversy. It is undeniable all will attain to the future life, and in that life they are to be as the angels of God in heaven. We say again, the testimony of Matthew settles the controversy. Anything else that is added, will be purely gratuitous.

2. It is true Luke's version of the story is somewhat different; that is, so far as the use of language is concerned. But it must not be forgotten that Luke cannot be allowed to contradict Matthew. Luke may tell the story his own way, but his meaning must correspond with the witness who preceded him. He may indeed be allowed to enlarge, to be more minute, and to state more facts; but we submit it to the candid reader whether he shall be suffered to contradict one syllable, or deny one word of his brother Matthew's testimony. From all Matthew has said, we learn only this: The Saddu-

cees enquired concerning the Future Life; not of different moral conditions in the future life, but of the future life as a state of being; and to this point the Saviour answered. He assured them that in the future life—not in heaven, nor in hell, but in the future life—men would be as the angels of God in heaven! Now we submit that whatever Luke has said, be it more or less, must correspond with this statement of the earlier evangelist. And confident we are, that be the reader's prejudices what they may, he cannot withstand the conviction that his statement is fully equivalent to a direct affirmative of the holiness and happiness of all men in the future life!

3. Thus on the supposition that the inspired writers are not at variance with each other, our conclusion is such that Partialist ingenuity will assail it in vain. But we will now show that take Luke's testimony by itself, and the result will be the same. Let it be understood, however, that we claim that this on our part is entirely gratuitous: first, because of the completeness of our previous argument; and second, we have the objector between the points of an inflexible dilemma, to wit: He must admit that the inspired writers did not utter oracles at variance with themselves; and admitting that the conclusion is irresistible that all men will be saved: Or he must deny the harmony of the Scriptures, and hence that they are inspired. For the benefit, however, of the honest enquirer, we shall devote a few paragraphs to the subject; premising, by the way, that Partialists could not select a text more ruinous to their system.

4. Upon the very threshold of inquiry stands a difficulty which they can never surmount. They would have us believe that Luke teaches that there are to be

distinctions, two classes of persons in the resurrection namely, the worthy and the unworthy. Suppose we admit it; what do they gain thereby? Just nothing at all; while, on the other hand, they lose every thing. Jesus describes the characteristics of the worthy: 1. They neither marry nor are given in marriage: 2. Neither can they die any more: and 3. They are equal to the angels, and are the children of God. These are the worthy. Those who are not accounted worthy, of course must be opposite of these. And hence, 1. They marry and are given in marriage: 2. They will be subject to death: and 3. They will in every respect be just what they were in the present life. This is too absurd for Partialists to admit, and hence their assumption is unfounded.

5. In the next place, it is to be noticed that the obtaining of that world and the resurrection of the dead, are connected together; and hence, obtaining one presupposes the obtaining of the other also. The two things cannot be separated without doing violence to the meaning of language; and, therefore, if but a part are to be accounted worthy to obtain that world, then it follows, that but a part will be raised from the dead! As Mr. Hall believes in the annihilation of a part of the human family; or, in other words, is half an Atheist, we trust he will duly appreciate the force of this criticism.

5. But there is yet another difficulty in the way, which goes to show Luke's testimony does not contradict that of Matthew. Dr. G. Campbell renders the text, "Shall be honored to share in the resurrection AND the other world." This confirms our statement of the connection between the two things specified, and puts the objector entirely upon the defensive.

6. Again: In the language of Mr. Balfour, "There is in this passage a contrast of persons. Let us see who they are? Notice, then, that this *aionos*, or world, in verse 34, is set in contrast to that *aionos*, or world, in verse 36. Again: *we*, sons of this world, are set in contrast with the *we*, sons of that world, as is evident from comparing verses 34, 35, 36. The sons of this world is the one side of the contrast, and they which shall be accounted worthy to obtain that world and the resurrection of the dead, form the other side of the contrast. Those, then, contrasted with the worthy, are *all* the sons of this world who married and are given in marriage, and who die. But I ask, does marriage in this world exclude persons as unworthy of the resurrection state? Allowing all to obtain the resurrection from the dead, what would people have had our Lord to have said on this occasion? Must he say they were unworthy of it?" *Essays*, p. 187.

7. But finally, it is beyond all rational dispute, that all men will attain to the resurrection state or the future life; and it is undeniable that those who do attain the future life will be as the angels of God in heaven, will die no more, and hence be immortal, holy, happy, saved! Furthermore, those who attain to a resurrection from the dead, will be constituted children of God in the highest sense. Mark! "And are children of God, *being* children of the resurrection"! That is, they will resemble God in character—they shall bear his moral image. Sonship is attained, in this life, in the same proportion that the heart becomes pure and holy, and the character assimilated to the divine character. The resemblance shall be more perfect, when the spirit is freed from its bondage of corruption. Rom. viii. 21. The apostle de-

since this kind of Sonship thus, "As many as are led by the spirit of God, they are the sons of God." Rom. viii. 14. And when men are brought completely under the influence of the divine spirit, when they bear the moral image of the heavenly man, then shall they be truly and in the highest sense the children of God.—Such our Lord assures us shall be the condition and character of the children of the resurrection. And as ALL are to be raised, or made partakers of the future life, it follows, that such shall be the final condition of ALL. See Page's Com.

And, reader, is not such a conclusion rational? Is it not rational to conclude that if the Bible is what it claims to be, its testimonies must agree?—and how can they be made to agree, except on the supposition that they harmonize with nature in teaching the ultimate salvation of our race? Let Partialists dispose fairly of the difficulties which lie in their own way, before they attempt to force the laboring oar into our hands. Let them show, if they can, that Matthew's testimony is not to be depended on—that Luke contradicts Matthew—and that Luke does any thing more than enlarge upon the facts which the prior Evangelist had set forth. When these few items are attended to and honestly explained, the thinking and candid will, perhaps, believe that there is a faint shadow of reason for supposing that the texts at the head of this section *may not* teach the final angelic purity and happiness of the whole human family. Until this is done, the unprejudiced and untrammelled thinker will assuredly believe—and that, too, in spite of priestly domination—that the Book of God emphatically announces the doctrine of UNIVERSAL SALVATION!

A word now in reply to the learned cogitations of our


Campbellite expounder—or, to speak more accurately, a word in reply to Mr. Hall's ineffable impudence. He assails us as follows :

1. "They that shall be accounted worthy to obtain that world," proves positively that some will not be accounted worthy: although *some* Universalists have tried in vain to reconcile such language with the assumption that all will be accounted worthy. But he who can get *low* enough to take such a position is too far gone to be reasoned with. The Saviour shows, that to be accounted worthy of a thing, requires action and preparation on our part. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass." Luke xxi. 36. Paul tells the Thessalonians that they had endured temptation and persecution, "That ye may (says he) be counted worthy of the kingdom of God, for which ye also suffer." 2 Thes. i. 5. Thus the phrase 'counted worthy,' is proved by Christ and the apostle to presuppose a personal preparation.

Ans. This is sheer impudence! We do not deny that the phrase in some instances may 'presuppose a personal preparation;' but where in all the Bible does the declaration, "They that shall be accounted worthy to obtain that world AND a resurrection from the dead," presuppose any thing of the kind? Let him who opposes us answer; and that shall be his confusion. In no other place in the Bible is the phrase thus connected; and in no other place in the Bible does the declaration occur!

But even granting that in this case a personal preparation is implied; what then? Would our view of the subject suffer from such an admission? Not in the least.

Men are to be constituted children of God in the highest sense by ~~being~~ children of the resurrection, and thus will they be prepared for the heavenly state.

But how with Mr. Hall's view? What personal preparation does he believe to be requisite that we may be accounted worthy? If the reader will be at the trouble to examine the latter part of Section Ist. he will be informed. Mr. Hall affirms,  "BAPTISM IS NECESSARY IN ORDER TO SALVATION"! This is the requisite personal preparation which he believes to be absolutely necessary, and without which, no man can be saved! Mr. Hall's heaven, if he has the making of it all his own way, will be a great affair, no doubt. As at most, the Baptist sect, amounting to about one million, can only be saved, we may suppose its dimensions will be about equal to the little state of Rhode Island—a very nice retired place—a sort of summer residence for the Campbellite aristocracy! If the intelligent reader prefers this view of the subject to ours, we have not a word to offer in opposition.

2. "We remarked that only *some* Universalists took the above ground; for it is true the most talented men amongst them do not take it; but they tell us that the phrase 'counted worthy' is omitted by Matthew and Mark, and mentioned only by Luke: hence it must have been a matter of little importance, or Matthew and Mark would not have omitted it. But we now turn their own logic against them; and let them hang like Haman upon the gallows they have erected for Mordecai. The very originators of this quibble build their whole argument upon the phrase, "they are children of God, ~~being~~ children of the resurrection." This, however, must have been a matter of little or no importance, themselves

being judges; for Matthew and Mark have omitted that phrase altogether."

Ans. This is quite wide of the mark. We claim that the phraseology of Luke expresses the *same* as the language of Matthew; and that the declaration concerning men being the children of God by being children of the resurrection, is an additional fact. Luke and Matthew tell their stories in different ways, but their meaning is the same. One states an additional fact, but does not contravene the testimony of the other.

But what will the reader think of Mr. Hall's honesty, when we assure him that we know of no Universalist author who predicates any thing like an argument of the fact which he affirms is our chief corner stone. It is true, some writers have mentioned the circumstance as a secondary consideration, but the Reviewer does not depend on it at all. Not, however, from the fact that Mr. Hall's melange of nonsense is deemed of the least importance, but simply because we do not consider it necessary to our argument. Haman's gallows may, therefore, stand for the present unemployed, unless our friend should choose to hang himself upon it from sheer chagrin!

3. "But what is to be done with the phrase, "they are the children of God being children of the resurrection"? Does it prove Universalism? By no means: for according to Universalism, all men are now the children of God; yet myriads have lived and died sinners; guilty, miserable, and condemned."

Ans. Analogy, Mr. Hall, is a two-edged sword. But perhaps you do not believe it cuts both ways? Very well; suspend judgment for a moment and you shall be convinced.

You reason that because men are now sinful and miserable, "on the same principle" they will be sinful and miserable in the resurrection state. Admit this kind of reasoning, and who can say where absurdities will end. For example: The saints, the very best of them—the immaculate Mr. Hall; for example—eat, sleep, labor, marry, sin, and die. Now, if their being saints, pure and thoroughly sanctified, does not prevent their doing those things here, reasoning on the principle of an analogy, we may conclude they will do the same things in a future state! Again: reasoning on the same principle of analogy, we may conclude that as the saints build meeting-houses, employ preachers, get up revivals, and sometimes become outrageous sinners, they will do the same things "in the operation of being raised," which, with Mr. Hall, is synonymous with the resurrection state!—[See Section II.] And on the same principle if any person will show why the saints will not do these things, we pledge ourself to refute any given quantity of such humbugery as is contained in paragraph third!

4. But Universalists are hereby informed, if they never knew it before, that the Scriptures speak of *two* resurrections: one for those who die in Christ; the other for those who die in their sins: one for the just; the other for the unjust: one to life; the other to condemnation. The first is to be obtained by the christian character we form in this life, and is called "the resurrection of the dead." Paul suffered the loss of all things, as he declares, "If by any means I might attain to the resurrection of the dead." Phil. iii. 11. "Women received their children raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." Heb. xi. 35.

Ans. "Universalists are hereby informed, if they never knew it before," etc. Is it not surprising, reader, the airs a charlatan will assume when he has nothing of true pretension to sustain himself? Only think of Mr. Hall volunteering to enlighten the ignorance of Universalists! What an excellent man he must be! We should not be surprised to learn one of these days that he has been translated as was Enoch and Elijah. He richly deserves to have affixed to his name the letters T. G. E.; which, being rendered into our vernacular, signifieth THE GREAT ENLIGHTENER!

But seriously, if Mr. Hall means to say there are two resurrections into the immortal life, we deny the assertion in toto! There is not a word in all the Bible that intimates such a thing. Nor is "the resurrection of the dead" confined exclusively to the just. The Scriptures teach the resurrection of all men into the immortal state by one process and by one power. With the event, human excellence and merit are never connected. The immortal resurrection is never predicated on the works nor the agency of man; it depends entirely upon God's free grace and favor. The sacred writers frequently discuss the doctrine of the resurrection, but not one word do they say of two resurrections into the future life; nor do they intimate that the resurrection will result in opposite destinies to different divisions of the human family. Acts xxiv. 15, 16, is an example in point. "And have a hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, BOTH of the just and of the unjust." Now were Mr. Hall's theory true, the apostle, instead of saying, "there shall be a resurrection of the dead, both of the just and of the unjust," would undoubtedly

have said, there shall be *resurrections* of the dead, etc. And if works have any thing to do with this resurrection, it is reasonable to suppose the apostle would have made some mention of it. But with regard to any thing of the kind the apostle is totally silent; and we must believe his silence indicates that such a thing never entered his mind as being a part and parcel of divine truth! We have another illustration in point, in 1 Cor. xv. 42. "So also is **THE RESURRECTION OF THE DEAD!** It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body."* Here, confessedly, the immortal resurrection of all men is revealed; but it is independent of faith or works, or any moral or mental habit acquired in this life. The apostle draws a parallel between this and the future life; and mark, in regard to the characteristics of this life they are universal, confined to no class, but belong to all men, the wicked as well as the righteous. All are now sown—or born into this world as says Whitbey—in corruption, dishonor, weakness, and with a natural body. There are no exceptions to this among men. But the resurrection will effect a glorious and universal change. Corruption will be exchanged for incorruption; dishonor, for glory; weakness, for power; a natural, for a spiritual body.—

* "The time that man is, in this world, affixed to this earth, is his being sown, and not when, being dead, he is put in the grave, as is evident from St. Paul's own words. For dead things are not sown; seeds are sown living alive, and die not till after they are sown. Besides, that will attentively consider what follows, will find reason from St. Paul's arguing to so understand him. Lock's Notes on the Epistles, p. 101.

Thus the universal holiness and happiness of the future life will be consummated. If Mr. Hall's theory is true, the apostle would, undoubtedly, have found some way to have certified us of the fact. Nothing could have been less difficult. He might have said, it is sown in faith, righteousness, sanctification, baptism, or something of the kind, instead of designating qualities which belong to men everywhere. But not a word of it. Profound silence reigns throughout the apostle's whole argument in regard to any thing of the kind; and we cheerfully submit it to the candid reader, if, in the light of these facts, Mr. Hall's idea of two resurrections does not appear what, in reality it is,—A *BUX HUMBUG*!

But Mr. Hall may plead the apostle announces the idea elsewhere. But are we to believe St. Paul is against himself? Does the spirit of the Lord utter oracles at variance with themselves? We must not come to such a conclusion hastily. We must first ascertain if what the apostle has said upon this subject is not capable of an harmonious interpretation. Mr. Hall insists strongly upon the following: "If by any means I might attain to the resurrection of the dead." Phil. iii. 11. Can Mr. Hall prove the resurrection herein mentioned is the *same* the apostle discusses in 1 Cor. xvth chapter? If he cannot, the text is not in point. Let this first be attended to. Meanwhile we will give the reader the opinion of a theologian, who, we presume, is our illustrious author's equal in every respect. We quote from Noble's Appeal, p. 66, as cited by Bush in his Anastasis, p. 140:

"What could he mean by 'attaining unto the resurrection of the dead,' which he evidently speaks of as something attainable *in this life*!—otherwise his modest

notice, 'not as though I had already attained,' verse 12, would be nonsense;—what can he thus mean by attaining unto the resurrection of the dead, but a state of complete *regeneration*, when all that was previously spiritually dead—all that is the seat of man's inborn corruptions—is quickened with spiritual life, and formed anew by the Lord? Thus his whole argument is consistent; whereas, to make him talk of striving to attain unto the resurrection of the dead, meaning, by the resurrection of the dead, the resurrection of dead bodies, which all (if any) are to experience whether they strive for it or not, and which, strive as they will, they cannot bring on any sooner, is to make him talk in a strange way indeed"!!

The other proof of Mr. Hall is quite as easily disposed of as the foregoing: "Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." Heb. xi. 35. This is a favorite text with Dr. Rice in his debate with Pingree. But how in the name of reason an honest and sensible man can pretend to rely on such language as teaching distinctions in the future state, is more than we can comprehend. Does any one pretend to say that voluntary death in child-birth will prepare one for the kingdom of heaven? Is any one prepared to affirm that voluntary death in child-birth is the only way of attaining immortal bliss? These affirmations must be made, or otherwise the text is heaven-wide of the doctrine in question.

As McKnight is in high favor with Campbellites, we shall quote his exposition of the text, and leave them for the present to make the most of it. Here it is: "The 'better resurrection' which they expected, was a resur-

rection to a better life, than the children who in the former part of the verse, are said to have been raised from the dead." Thus Macknight expresses precisely the same opinion of the text as do Universalists, whose exposition Mr. Hall is at so much pains to distort and make ridiculous.

5. The remaining six paragraphs of this section, are positively too outrageous burlesques on truth, to claim a moment's candid notice. In their composition, it is very evident Mr. Hall did not hesitate to adopt, to its full extent, the injunction of the poet:

"Fear not to lie, 'twill seem a sharper hit;
Shrink not from blasphemy, 'twill pass for wit;
Care not for feeling—pass your proper jest,
And stand a critic,—hated, yet caressed"!

We have little ambition to encounter every ruffian that comes along with hands full of filth bawling out against us; for it is very doubtful whether the glory of a victory would counterbalance the nuisance we should be likely to receive in the contest. For this reason, we have uniformly handled Mr. Hall with gloves; but when it is absolutely necessary to be divested of them, we beg to be allowed to decline the operation of executing a dissection. At the same time, we are determined that anything that bears the semblance of an argument, shall receive a full and satisfactory attention; not forgetting, meanwhile, to lash ignorance and impudence till they cry lustily,—"hold! enough"!!

SECTION XVIII.

Luke ii. 10, 11. And the angel said unto them, **Fear not**: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the City of David, a Saviour which is Christ the Lord.

The word here rendered, I bring you good tidings, is elsewhere translated, preach the Gospel. From this word are derived *evangelist*, one who announces good tidings; *evangelical*, whatever is truly good tidings.—Partialists have appropriated these words exclusively to themselves; and hence, style themselves Evangelical, and their doctrines, The Evangelical Religion.—Strange perversion of truth! The doctrine of Endless damnation good tidings! The preachers of such a doctrine Evangelical! Call evil good, light darkness, falsehood truth, as soon! What a strange association of ideas: ☞ Evangelical Trinity! Evangelical Total depravity! Evangelical Vicarious Atonement! Evangelical Devil, Hell, Endless Torment!—Faugh! what a disgusting medley—what awful nonsense for a sensible man to assume!

Mark, now, the phraseology of the text: "Behold I bring you good tidings of great joy, which shall be unto all people." The tidings relate to the great joy which SHALL BE unto ALL people; and the proof of it immediately follows, ☞ "For unto you is born this day, in the city of David, a SAVIOUR, which is Christ the Lord!" The fact that the Saviour was born, was the evidence that there should eventually be great joy unto all people. And for the best of reasons; for Him it was who should save mankind from their sins, Matt. i. 21, redeem them from iniquity, Tit. ii. 14, gather them to—

gether in himself, Eph. i. 10, and make them one with himself and the Father ; John xvii. 21.

But Mr. Hall informs us, that it is one thing to bring good tidings of great joy to a man, and it is another thing for him to accept them. Very true. But have we not the assurance that they will be accepted? Certainly. For mark ; joy SHALL BE unto all people. Here is the mistake : It is not the tidings which shall be unto all people : it is the joy ; because of Christ the Saviour ! Think you not there will be joy in every heart when the last wanderer of earth has returned, when the last sheep has been brought home to the fold ? Will there not be joy in heaven when no parent shall ask in vain for his children, when no brother nor sister shall be missed from the vast brotherhood of humanity ? Joy shall then in truth be unto ALL PEOPLE !—Thrice “glorious gospel of the blessed God ! May my soul ever delight to exclaim with the poet :

“Should all the forms which men devise,
Assault my faith with treacherous art ;
I'll call them vanity and lies,
And bind the GOSPEL to my heart.”

“But are Universalists certain,” queries our author, “that all people, means the whole human family ? Dare they risk their salvation upon it ? We will see : And the Lord shall scatter them among all people, Deu. xviii. 64. Does all people here signify the entire race of Adam ?—Once more : “And for the majesty that he gave him, all people nations and languages trembled and feared before him.” Dan. v. 19. Did the entire race of Adam, without an exception, fear and tremble before Nebuchadnezzar ?”

Ans. We repeat a fact which we have mentioned

before, namely ; The words *all*, *every*, etc., when used historically admit of limitation, but when used doctrinally they imply a universal whole with all its parts. The quotations cited by Mr. Hall are of the class historical, and of course are not in point.—From Paige's Commentary we quote the following excellent observations :

"Many understand the phrase *all people* in a limited sense, as denoting, not mankind universally, but very many. That the phrase is often used in this sense cannot be denied. But there are good reasons for believing, that, in this case, it should be understood in its most enlarged, comprehensive sense, as including every son and daughter of Adam. 1. It is the general doctrine of the Scriptures, that Jesus came into the world to save all men from sin. John iii. 17: xii. 32: Acts iii. 25, 26: 1. Tim. ii. 6: Heb. ii. 9: 1. John ii. 2.—2. The revealed character of God justifies the conclusion that a Saviour was designed for all. He is the Father of all: merciful to all: He wills the salvation of all: And He is no respecter of persons. Acts xvii. 26: Ps. cxlv. 9: 1. Tim. ii. 4: Acts x. 34.—3. The known character of men justifies the same conclusion. If any were perfectly holy, not needing salvation from sin, we might suppose the blessing was not for them, and therefore not universal in extent. But all men are sinners: there are none absolutely righteous, no, not one. All, therefore, need salvation from sin, which no one is able to purchase, but all must receive, if they do receive it, as a free gift from God. Rom. iii. 9—20: Eph. ii. 8, 9: 2. Tim. i. 9: Tit. iii. 5. It is idle to object that God will not save some men because they are sinners. It was to save just such persons that Jesus was sent: to

save sinners, not the righteous: to heal the sick, not the whole who need no physician. Matt. ix. 13: Luke v. 31, 32: 1. Tim. i. 15. And if he do not save them, he fails to do so because they are precisely such persons as he came to save. The 'sinfulness of men is the very circumstance which makes salvation necessary. To suppose that some shall not be saved *because* they are sinful, is to suppose they shall not be saved *because* they need Salvation: and, therefore, that their salvation is prevented by the very circumstance which induced God (so to speak) to send his Son to save them. Before we can reasonably admit this conclusion, we must be convinced either Jesus was unqualified for the work which he undertook, or that he will be unfaithful in its performance. For if God gave him all power in heaven and earth, and he himself be faithful, he will execute his commission and will be literally THE SAVIOUR OF ALL MEN!"

SECTION XIX.

John i. 29. Behold the Lamb of God that taketh away the sin of the world!

To take away the sin of the world was the appointed work of the Lamb of God. Christ Jesus came into the world to save sinners; and as we have already seen (Section xiv) the work is certain to be accomplished.

It would be impossible to find language more definite and unanswerable than the following: "For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part hath happened to Israel until the FULLNESS OF THE GENTILES be come in; and so ALL Israel

shall be saved: as it is written, There shall come out of Sion a Deliverer—that is, the Lamb of God—and shall TURN AWAY UNGODLINESS from Jacob; for this is my covenant unto them when I shall TAKE AWAY THEIR SINS!" Rom. xi. 25, 26. Here the two grand divisions of the human family are represented; namely the Jews and the Gentiles; and their sins are mentioned as being taken away by the Lamb of God that taketh away the sin of the world!

A stupendous and mighty work truly! Not to take away the punishment which men deserve, but to take away their sin, eradicate evil from their hearts and make them partakers of the divine nature and children of God in Spirit. This is the glorious *more* set before us in the GOSPEL; and the pure and philanthropic heart can lay hold of it by faith, and rejoice with joy unspeakable and full of glory. Ah, blissful era, why stay the wheels of thy triumphal car! May thy sweetest dawning come, and the world be given to see the glorious issue of the reign of Christ.

"Then the end: beneath his rod,
Man's last enemy shall fall;
Alleluia! Christ in God—
God in Christ is *all in all*!

OBJECTIONS.

1. "This text comes far short of proving Universalism. If Christ should take away but *one man's sins*, it would be the sin of the WORLD, as it would not be the sin of the Church nor anything else!

Ans. Is this really the best a Partialist can say against our view of this text? If it is, God help them! for they need it. And if Mr. Hall can do no better—if

this is really a proper gague of his intellect, God help him too ; for he cannot have enough sense to stand the wear and tear of an ordinary life. Yes, God help thee Alexander Hall, if thou hast done thy best !

One man's sins are the sins of the world, are they ? The sins of two men, then, are the sins of TWO WORLDS—of three men, of THREE WORLDS, &c., &c ; And as we have no assurance that Christ will take away the sins of but *one* world, then it follows that but *one* man will be saved ! And as Mr. Hall believes salvation is conditional or uncertain, it follows, it is uncertain that any one will be saved !

If Christ takes away but one man's sins he takes away the sins of the world, does he ? Then, if a man should take *one* drop from the Ocean, he would take *all* the water in the Ocean ! Or if Mr. Hall should loose one jot of his valuable brain he would loose the whole, and hence, be a natural fool !—We call this, “answering a fool according to his folly,” according to divine command ; and if any one is dissatisfied, we are sorry ; but we can't help it.

2. “Christ has plainly and positively taught that some men's sin's will not be forgiven. “If ye forgive not men their trespasses, neither will your heavenly father forgive your trespasses. Matt. vi. 15

Ans. Have we not proved that the sins of all shall be taken away ?—and is not the Lamb of God to take away the sin of the world ? Moreover, it must be proved that when universal reconciliation takes place, men will still be at enmity with each other, and exercise an unforgiving spirit. Col. i. 18 And think you, that He who prayed for the forgiveness of his murderers, will

remit his exertions until the last offender is forgiven ? No, never !

3. "Universalists admit enough by quoting this text to condemn their theory forever. They must admit the world means the whole human family ; for unless it mean this, why talk about it proving Universalism. We will quote another text : "The times of this ignorance God winked at, but now commands all men everywhere to repent, because he hath appointed a day, in which he will judge the world," i. e., the whole human family.

Ans. True Christ shall judge the world, but elsewhere we have shown that the judgment is to result in the willing obedience of Jew and Gentile. [See section v.] Mr. Hall does not quote the whole verse : it reads, "He hath appointed a day in which he will judge the world in righteousness !" Hence, to judge, here signifies to rule, to govern. As we read : "And there was given unto him dominion, and a kingdom, that all people, nations, and languages should serve him." The objection is quite as futile as others ; and the text still assures us of the universal destruction of sin !

[See examination of Acts xvii. 31.]

SECTION XX.

John iii. 35. The father loveth the Son, and hath given ALL THINGS into his hand.

John vi. 37, 38, 39. ALL that the Father giveth me, SHALL COME to me ; and him that cometh to me, I will in NOWISE cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, (✠) That of ALL which he hath given me I should LOSE NOTHING, but should raise it up again at the last day !

It is truly surprising the many miserable subterfuges

to which Mr. Hall resorts in order to make out his case. Here, in this instance, he has given a garbled quotation of the Scriptures Universalist usually quote in proving that all men are given to Christ, and that of his valuable possession he will lose nothing. He quotes only verse 39 of chapter vi, which is calculated to mislead the reader as to what the Bible does really teach on the subject. We have, consequently, quoted them in full at the head of this section; and, so far as their teaching Universalism is concerned, it does really seem to be entirely superfluous to add a single word to make the fact more evident! As, however, it is presumeable that all will not see the truth as it appears to us, we shall indulge in a brief comment.

The whole subject may be embodied in several propositions:

PROP. I. The Father hath given all things to Christ as his inheritance! See Heb. i. 2.

PROP. II. All shall come unto Christ, and he will cast no one out! See John x. 29.

PROP. III. This does not depend simply on Christ's will or the exertions; for God who is greater than all hath willed it, and sent his Son to accomplish it.

PROP. IV. All shall be raised up at the last day; and, being children of the resurrection, shall be children of God.

That our Partialist opponent may not charge us with teaching that God will force men to heaven against their wills, we shall quote the Presbyterian Commentator Barnes' on this very text:

"Shall come to me;" this is an expression denoting that they shall BELIEVE on him. To come to me, implies our need of help, our confidence that he can aid

my testimony shall immediately enter into life, and enjoy everlasting life, here, as the result of faith, and afterwards, be raised as before announced. See Paige's Com.

4. "The text has reference to those who are given to Christ in a spiritual sense, which are believers, and not the world. Proof: "I pray not for the world, but for them which thou hast given me." John xvii. 9.

Ans. We shall simply quote in reference to this the opinion of certain Partialist Commentators:

DR. CLARKE: "I pray not for the world. I am not yet come to *that* part of my intercession, see verse 20. I am now wholly employed for my disciples, that they may be properly qualified to preach my salvation to the ends of the earth.—These words may also be understood as applying to the rebellious Jews!"

WHITBY: "This very prayer for them is made for the sake of the world, and with respect to their saving faith: that is, for them who should believe through his word, verse 20, that the *world* might believe and know that the Father had sent him; verse 23: So that he prayed for his *apostles*, for this very end, that the *world* by their means might *believe*, and believing might have life through his name. It is therefore plain that he made this prayer, in which he said I pray not for the world, out of *affection* to the world, and with this design, that the preaching of the apostles to them might be more effectual for their conversion and salvation."

PAIGE: "I pray not for the world. That is, the portion of his petition he was then offering, related, not to unbelievers and the ungodly generally, here denominated the world, but to his disciples only. In subsequent portions of the same petition, supplications are

offered for other believers, verse 20, and for the *world*, verse 21."

BARNES: "This passage settles nothing about the question whether Christ prayed for sinners. He *now* prayed for his disciples, who were not those who hated him and disregarded his favors. He afterwards extends the prayer for all who should become Christian, verse 20. When on the cross, he prayed for his crucifiers and murderers." Luke xxiii. 34.

5. "They admit the last day refers to the resurrection of the dead. Grant it. Then read: "The word that I have spoken, the same shall judge him in the last day." John xii. 48. This admission proves the judgemnt day, at the resurrection of the dead"

Ans. Do Universalists admit that the last day, in *every* case, refers to the resurrection of the dead? Why did not Mr. Hall prove this by referring to some Universalist book? And suppose we do; what then? Have we not proved that in the resurrection men will be as the angels, and the children of God? Grant, if necessary, that there are to be ten thousand judgemnts, yet the assurance remains that all shall come to Christ, and that in nowise shall any one be cast out! But Universalists make no such admission. In the instance quoted, the last day, doubtless refers to the period of the Messiah's reign, during which men are judged according to their works, by the word of the gospel of Christ Jesus! See section v.

☛ For remarks on the case of Judas, to which reference is made, see section under that head.

SECTION XXI.

John vi. 44. No man can come to me, except the father which hath sent me draw him: and I will raise him up at the last day.


John xii. 32. And I, if I be lifted up from the earth, will draw all men unto me.

On the latter text Dr. Clarke has the following remark: "I will draw all men unto me. After I shall have died and risen again, by the preaching of my word and the influence of my *spirit*, I shall ATTRACT and ILLUMINATE both Jew and Gentile!"—"O thou that hearest prayer, UNTO THEE shall ALL FLESH COME!" Psa. lxxv. 2.

We find some very pertinent remarks on this text in Thomas' discussion with Lee, which we shall take the liberty to quote in full:

"John xii. 32. 'I will draw all men unto me,' In your reply to my arguments on this testimony, you do not deny, but rather seem to admit, the absolute character of the words, 'I will draw.'—You however, intimate a denial of the universality of the expression, 'all men?' You might as well deny the universality of the terms in 1. Tim. ii. 6. 'He gave himself a ransom for all;' or Heb. ii. 9. 'He tasted death for every man;' or 1. John ii. 2. 'He is the propitiation for the sins of the whole world.'" All these passages refer to the one offering on the cross, and the result as noted in Col. i. 19, 20. Phil. ii. 9, 11. Next you suppose that the passage may refer to the gathering of a great multitude in this world; but all this would come infinitely short of the comprehensive 'all men.'—And besides, 'To this end Christ both died and rose, and revived, that he might be Lord both of the dead and living, Rom. xiv. 9;

and hence he is emphatically denominated 'the Lord of all.' Acts x. 36. Lastly you suppose our Saviour may have meant to say that he would draw all men unto him, not designing to save and bless them all!—You forget, 1st. That being drawn or coming to Christ or God uniformly implies a blessing. "No man can come to me except the father draw him." John vi. 44.—2d. the passage in review is a promise, rendered absolute by the fulfilment of the condition, 'if I be lifted up from the earth;' and the language 'I will draw all men unto me,' makes no distinction whatever in the final destiny of those thus drawn to the Saviour. If it implies a blessing for one, it implies a like blessing for all!" Hence this promise must be numbered with the promises of the Lord which are YEA and AMEN!"

To this strait forward and candid argument, expressing the real views of Universalists, Mr. Hall does not venture a reply. As, in ninety nine cases in every hundred, he puts up a man of straw, whose embodiment is only in his diseased imagination; and of course utterly misrepresents Universalists in every particular. Great glory, certainly, in demolishing phantoms of a crazed intellect, and then shouting with might and main, "Universalism against itself!"—yet, it is precisely the glory in which Mr. Hall glories! to wit:  His own shame!!

Take one example: "But suppose we admit," says he, "that Christ will be lifted up at the *general resurrection*—what will Universalists gain by it? Just nothing at all; for they will thus be drawn before the judgment seat; and be punished (if they belong with the goats) with an everlasting destruction from his presence, and from the glory of his power."

Now, in reason's name, who ever taught that Christ is to be lifted up at the general resurrection? No one, we presume; unless it be some Campbellite humbug with which we are unacquainted. The reader will be convinced, from the quotation made from the Rev. A. C. Thomas, that such an idea does not belong to Universalists. And yet, against just such precious *stuff*, nine tenths of Mr. Hall's book is directed.

The fact is—to speak plainly the truth, which is mighty and will prevail—Alexander Hall is an impudent ignoramus, reckless of everything that is fair and honest, to the last degree, and no more fitted to discuss any grave subject in Theology, than to occupy the presidential chair at Oxford!

Take another example: "But, says one: Those that come to him, he declares, he will in nowise cast out.—True enough: but *coming*, and being *DRAWED*! [drawn?] or *draged* to him, are two things vastly different. He does not say: He that is *draged* to me [or he that is *DRAWED*,] I will in nowise cast out. But 'he that comes,' showing plainly that it is conditional!"

There that will do! Mr. Hall can take his place at the head of the class, as a reward for his excellent discrimination of language, and masterly performance in grammar!—That our author is a gentleman may admit of controversy; but that he is a scholar, who can deny?

Will the reader ponder a single question: ☞ Where in all the Bible do we read of a class of men, saints or sinners, being *drawed*, or *draged*, to Christ?

Finally: If any one has a desire to know how to commit suicide genteelly, we desire a close attention to the following:

The word *draw* is used in the sense of *invite*, and hence, cannot be compulsory.* We have this word explained by the Saviour: No man can come unto me except the Father which hath sent me draw him. *John vi. 44.* Now how is this drawing to be effected? Read the next verse: "It is written the prophets: And they shall all be taught of God! Every man, therefore, that hath heard me, and hath learned of the father, cometh unto me." Thus it is that Christ draws men,—by teaching, calling, and inviting them unto himself!"—And hence, we remark: That as God hath given all things to Christ, and he affirms he will draw all men unto him; it follows, that all shall "be taught of God," "learn the father," and hence ultimately be saved!—Thus does Mr. Hall argue Universalism.

SECTION XXII.

John xvii. 2, 3. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him: And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

Dr. Clarke's comment on this text is as follows: "As thou hast given him power: As the Messiah, Jesus Christ, received from the Father UNIVERSAL DOMINION! All flesh, i. e. ALL THE HUMAN RACE, was given unto him, that by one sacrifice of himself he might reconcile them all to God: Having by his grace tasted death for EVERY

*Out of fifty different significations of the word *draw*, Webster does not in one instance give it the meaning of a conditional invitation! So much for Mr. Hall's Philosophy.

MAN! Heb. ii. 9. And this was according to the promise of the UNIVERSAL INHERITANCE made to Christ, Psa. ii. 8, which was made up of the heathen, and the uttermost parts of the land, all the Jewish people. So that he got all from God that he might give his life a ransom for the whole." See 2 Cor. v. 14, 15. Rom. v. 21. 1 Tim. ii. 4, 6.

This, then, is our proposition: God has given into the hands of Jesus "all the human race;" and for the specific purpose, that he should give unto them eternal life! To this the testimony corresponds: "The Father loveth the Son, and hath given ALL THINGS into his hands." John iii. 35. "As thou hast given him power over ALL FLESH, that he should give ETERNAL LIFE unto as many as thou hast given him." John xvii. 2. "ALL that the Father giveth me SHALL COME unto me; and him that cometh to me I will in NOWISE cast out!" John vi. 37.

This eternal life which the human family are eventually to receive, is in Jesus Christ. "He that believeth not God, hath made him a liar; because he believeth not the record God gave of his Son: and this is the record; That God hath given to us eternal life and that life is IN his Son"! 1 John v. 10, 11.

If an attempt be made to restrict the term, *us*, to believers as they exist on earth, we reply: 1. We have seen from the text, that God hath given the whole human family to Christ for the specific purpose that he should give to them eternal life; and 2. We have this additional testimony: "For as in Adam all die, even so IN CHRIST shall all be made alive"! 1 Cor. xv. 22. He that believeth on the Son *now*, HATH everlasting life. John iii. 36. In the resurrection all will be made alive

IN Christ, be as the angels, and the children of God in the highest sense.

Eternal life, is defined in the text to consist in a KNOWLEDGE of God and his Son. In further confirmation of the fact that all men will be made its recipients, we cite the following: "This is good and acceptable in the sight of God our Saviour, who WILL HAVE all men to be saved and come to a KNOWLEDGE of the TRUTH"! 1 Tim. ii. 4.

This inestimable gift when fully in our possession, is inalienable. For mark, it is only by faith that we here enjoy it. Therefore we read: "After the similitude of Melchisedec there ariseth another priest; who is made, not after the law of a carnal commandment, but after the power of an ENDLESS (*akataktou*) LIFE"! Heb. vii. 15, 16.

This is conclusive testimony; and we affirm that evidence more conclusive cannot be produced of the existence of God, nor of any other supposable proposition. If the Bible assures of any thing, it assures us of the following facts. 2. All are given to Christ; 2. All shall come to him, and no one be cast out; 3. All shall receive eternal life, which God, who cannot lie, promised before the world began; and 4. That life is inalienable, because given in Christ, who was made an high priest after the power of an endless life! What more need be added?

But the argument is yet to be made more conclusive by a concession of our author. He says; "Before Universalists can claim this text they must prove five things;" which, in our estimation, is equivalent to an admission that if we can and do prove five things which he specifies, we can rightfully claim the text as

teaching the final salvation of all men. We accept the terms and proceed to the proof.

1. "That *all flesh* means the whole human family and nothing else."

Ans. This we have already proved by Methodist authority; which, perhaps, you do not acknowledge, as you are known to be their inveterate enemy—having debated against them, preached against them, and sung against them! But in addition, we have Bible authority: "The father loveth the Son and hath given all things into his hand." From the nature of the case, also, the phrase must be regarded as universal. It is unreasonable to suppose God will exclude any from the benefits of Messiah's reign; for Jesus himself asserted that he was sent by the Father to save the world, and the apostles declared he was sent to be a universal Saviour, to give himself a ransom for all, and to taste death for every man; and although the phrase *all flesh* is sometimes limited, in this case, it is evident it is not!

2. "They must prove that "as many as thou hast given him," means all flesh over which Christ has power."

Ans. This is self evident. The language could not well be constructed otherwise. To read, "As thou hast given him power over all flesh, that he should give eternal life to all flesh," would be tautological. The 'many as thou hast given him' evidently corresponds with the "all flesh" over which Christ has power. Besides, the context is in our favor. Says WHITBY on verse 9, "I pray not for the world,"—"This very prayer for them is made for the SAKE of the world, and with respect to their saving faith; that is, for them who should believe through his word, verse 20, that the world might believe and know that the Father had sent him, verse 23.

It is therefore plain he made this prayer, out of **AFFECTION** to the world, and with this design, that the preaching of the apostles to them might be more effectual for their **CONVERSION AND SALVATION.**" Thus we have Partialist authority in abundance.

3. "They must prove that because Christ will give them eternal life, therefore, they will be certain to possess it."

Ans. The eternal life which men are to possess, is, as we have shown, in Christ. Believers now enjoy it by faith; as says the apostle, they *hope* for it: "In *hope* of eternal life, which God who cannot lie promised before the world began." Tit. 1, 2. In the resurrection all who die in Adam are to be made alive in Christ—made perfect in a knowledge of God and his Son.

4 "They must prove that eternal life means the joys of the immortal state, and not the spiritual life of the christian here, in time. This we admit, but still they are bound to prove it."

Ans. The text says eternal life is a knowledge of God and his Son; or, as the apostle has it, it is a coming to the knowledge of the truth. 1 Tim. ii. 4. Its nature we have already defined. See also remarks under that head.

5. "They must prove that all men universally will know God."

Ans. Very easily done. 1. Jesus says he is known of his sheep: "I lay down my life for the sheep," i. e. "tasted death for every man." And *other* sheep I have which are not of this fold; them also I *must* bring, and they *shall* hear my voice; and there shall be *one* fold, and *one* shepherd." John x. 15, 16. "This is an allusion to the all embracing plan of the gospel, which was

designed both for the Jews and Gentiles—all the nations, families and kindreds of the earth." Says Clarke, "Do not imagine that I shall lay down my life for the Jews, exclusively of all other people; no, I shall die also for the Gentiles; for by the grace, the merciful design and living purpose of God, I am to taste death for EVERY MAN." Heb. ii. 9. As there is to be but ONE fold, and ONE shepherd, of the whole human family, it follows, as says the apostle, that all shall know God from the least to the greatest! Heb. viii. 11. See examination of that text.

Thus we have proved, to a demonstration, the five things Mr. Hall says we must prove before we can claim that text in support of our doctrine; and now, with his gracious permission, we emphatically claim it! Who saith to the contrary?

SECTION XXIII.

Acts iii. 20, 21. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

Here again we shall quote the authority of Dr. Clarke. Let not the reader suppose, however, that we wish him to infer that Dr. Clarke was a Universalist. Certainly not. Were such the case, we should hardly quote him in this controversy, where his opinions would most likely be received with contempt, and be treated as unauthoritative. Dr. Clarke was a Partialist, thoroughly so; and in the parlance of the day, most acceptably, or-

thodox. His opinions, therefore, Partialists are bound to respect and receive. Here follows his remarks:

"The times of the restitution of all things. The word *apokatastasis*, from *apo*, which signifies *from* and *kathistanein*, to *establish*, or *settle* any thing, viz. in a *good state*; and when *apo* is added to it, then this preposition implies, that this good state, in which it is settled was preceded by a *bad one*, from which the change is made to a good one. So in chap 1, 6., when the disciples said to Christ, Wilt thou at this time *restore again* (*apokathistaneis*) the kingdom to Israel? they meant, as the Greek word implies, wilt thou take the kingdom from the Romans, and give it back to the Jews? Now, as the word is here connected with, "which God hath spoken by the mouth of all his holy prophets," it must mean the ACCOMPLISHMENT of all *prophecies* and *promises* contained in the Old Testament, relative to the kingdom of Christ upon earth; the whole reign of grace, from the ascension of our Lord till his coming again, for of all those things have the holy prophets spoken; and as the grace of the gospel was intended to destroy the REIGN OF SIN, its energetic influence is represented as restoring all things, DESTROYING the BAD state, and ESTABLISHING THE GOOD! taking the kingdom out of the hands of Sin and Satan, and putting it into those of righteousness and truth. This is done in every believing soul; all things are *restored* to their primitive order; and the peace of God, which passeth all understanding keeps the heart and mind in the knowledge and love of God. The man loves God with all his heart, soul, mind and strength, and his neighbor as himself; and thus, all things which the holy prophets have spoken since the world began, relative to the sal-

vation of any soul, are accomplished in this case ; and when such a work becomes UNIVERSAL, as the Scriptures seem to intimate that it will, then ALL THINGS WILL BE RESTORED IN THE FULLEST SENSE OF THE TERM ! As, therefore, the subject here referred to, is that, of which all the Prophets from the beginning have spoken (and the grand subject of all their declarations was Christ, and his work among men,) therefore, the words are to be applied to *this*, and no other meaning. Jesus Christ comes to raise up man from a state of ruin, and restore to him the image of God, as he possessed it at the beginning''!

We have thus quoted the Dr. in full, so as to avoid the slightest degree of mutilation ; and we are willing his opinion should go before the reader without comment, or an additional remark by ourself. All that Mr. Hall has to say upon the subject, will be disposed of with much brevity. He remarks:

1. "The whole force of the argument depends upon the word restitution, or restoration. It cannot mean the whole human family will be made holy and happy ; for we have examined the testimony of all the prophets, upon this subject, and not one of them has testified in favor of Universalism."

Ans. To which we reply: Your assertion cannot be true ; for we have examined the testimony of all the prophets, and proved to a demonstration that they all testify in favor of Universal Salvation ! Is not our statement, reader, to say the least, as good as Mr. Hall's ?— Besides, the multitude of proof we have presented in the preceding pages, is our witness.

2. "Are Universalists certain that restitution means salvation from sin" ?

Ans. Not in every instance. But we have the authority of Dr. Clarke that it so means in this instance, at least. Are Partialists certain it never means salvation from sin? If not, this captious question is of no avail.

3. "Peter gives a reason in the next verse why this restitution will take place. He commences it with the *conjunction* FOR, and you know this always brings in a reason.—"*For* Moses truly said unto the fathers: a prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which shall not hear that prophet, (shall be saved? No! No!) shall be destroyed from among the people." Verses 22, 23. The reason Peter gives for this Universal Salvation is, that souls will be destroyed!"

Ans. A few pages back we had occasion to hint that Mr. Hall is a scholar, but here we have it demonstrated. He talks about the "*conjunction for*," and predicates thereon an argument! Truly, "the schoolmaster is abroad"! Is'nt he marvellously qualified to criticise the original Greek, as he does largely in this section?—No doubt his Greek criticisms will have great weight with the learned; especially when they understand that he does not even know the grammar of his own language, and can hardly compose three sentences correctly! Out upon such graceless hypocritical pedants!—and yet the man is to be pitied who thus ignorantly assassinates himself in type!

"They who will not hear that prophet, shall be destroyed." But what of that? Do we not read: "O Israel, thou hast *destroyed* thyself; but *IN ME IS THINE HELP*"!

Thus men may be destroyed for their sins, but nevertheless, in God there is help! And has he not said: "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes; nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." Psa. lxxxix. 30, 33.

4. Mr. Hall tries to involve us in difficulty in regard to our views of Christ's second coming. He takes for granted the Bible teaches but two comings, and that the text teaches a coming of the Saviour at the time of the restitution of all things. Hence, as we hold Christ's second coming took place at the destruction of the Jewish state, he argues the text refers to that event.—On this we remark: 1. It is doubtful, at least, if the text teaches a coming of Christ yet future. The declaration is, the heavens are to receive Christ until the times of the restitution. But is there one word about Christ then leaving heaven? Not one word. The meaning *may* be; the heavens are to receive him as Lord, as Saviour, as Redeemer, until the times of the restitution, when he is then to deliver up the kingdom to God, and he himself be in subjection to the Father with the world of mankind. 2. Many Universalists, among whom is the associate Editor of the "Star in the West," believe in a *third* coming, and refer the text with many other passages to that event. 3. Dr. Macknight, who is in high favor with Campbellites, contends for *four* different comings of Christ, as being mentioned in the New Testament. See Clarke's Commentary, preface to 2. Thes. In the proper place we shall allow the Dr. to speak for himself; informing the reader, meanwhile,

that we most heartily approve of all he says of Christ's second coming.

NOTE. Since writing the above we have had access to "Bush on the Resurrection," and are pleased to find his view agreeing essentially with our own; especially as expressed in paragraph 4. We refer those who are curious to examine this subject further, to Mr. Bush's work, p. 348, 360.

SECTION XXIV.

VISION OF THE APOSTLE PETER.

The theme of Mr. Hall's remarks in section XXV. is the vision of the apostle Peter.

As usual, he seizes upon some particular feature of our views—such as will enable him to make himself and his opponent ridiculous—and carefully withholds from his readers a true statement of the whole case.

Rev. E. M. Pingree, in his debate with Dr. Rice, had said, "The Bible speaks of the present joy of those who believe the gospel of God's impartial grace. It is related that Peter, after he was converted to Universalism, felt great joy. He was not always a believer. The Saviour had said to him, 'when thou art converted strengthen thy brethren.' He was converted to Universalism by a vision as related in Acts xi. 5, 10."

This statement gave Dr. Rice an opportunity to discharge a great quantity of gaseous nonsense; and Mr. Hall, when compiling his book, appropriated at least nine-tenths of it to himself; and, without informing the reader that the opinion he attacks is that of but *one* individual,—so far as he is informed,—he unscrupulously

holds the entire Universalist denomination responsible for its truth!

Is this candid? is it honest? Mr. Hall believes in the annihilation of the wicked: Would it be just to hold the entire Campbellite sect responsible for his opinion? Would they not disclaim such a procedure? Undoubtedly; and we disclaim Alexander Hall's conduct as being unfair, ungentlemanly, and dishonest.

It is not necessary that we disclaim Mr. Pingree's view of the matter; he is able to maintain himself against a *regiment* of such crooked imbeciles as the author of "Universalism against itself." Nor is it necessary that we adopt his view; it is merely requisite to give his explanation of his own language, which, we think it will be admitted, he is the proper person to define.

By the term conversion, he simply means, that Peter's knowledge of the gospel became more extended—he received new truths. True, he had declared the final restitution of all things; but, his knowledge of God as a universal Father, and the present equality of all in the plan of the gospel, he did not then, perhaps, fully comprehend. Mr. P. takes the position that the inspired writers were frequently made the mediums of divine communications which they did not fully understand; and hence, it is not unreasonable to believe that Peter did not, eight years before this vision, clearly understand all the great truths comprehended in the sublime announcement of the final restitution of all things. Mr. Pingree has recently maintained these views in an article published in the "Star in the West," and proved by citations from Partialist commentators that they are not alone peculiar to himself. We would also refer the reader to a Partialist book, called "Bush on the Millen-

nium," where he will find the opinion, that the sacred writers did not always fully understand the nature of their communications, argued at length.

We have thought proper to say thus much in justice to Mr. Pingree, and to ourselves; and we shall conclude this section with an extract from a little work largely circulated among us, called "The Book of Promises"—an entire section of which we shall lay before the reader.

"Acts x. 11, and xi. 5. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray, about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And then came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, *that* call thou not common. This was done thrice; and the vessel was received up again into heaven."

The great sheet knit at the four corners, Dr. Clarke thinks was intended to be an emblem of the *universe* and its various nations, to the four corners of which the gospel was to extend. The Jews and Gentiles, says the learned Doctor, are certainly represented by the clean and unclean animals in this large vessel: these, by the ministry of the gospel, were to be offered up a spiritual sacrifice to God. Peter was to be a prime instrument

in this work: he was to offer them to God, and *rejoice* in the works of his hands. The spirit of the direction seems to be this: "The middle wall of partition is now to be pulled down; the Jews and Gentiles are to become one flock, under one shepherd and bishop of souls.—Thou, Peter, shall open the door of faith to the Gentiles, and be also the minister of the uncircumcision. Rise up; already a blessed sacrifice is prepared: go and offer it to God, and let thy soul feed on the fruits of his *mercy* and *goodness*, in thus showing his gracious design of *SAVING* both Jews and Gentiles by Christ crucified." God, who first made the distinction between Jews and Gentiles, has a right to remove it, whenever and by whatever means he chooses: he, therefore, who made the distinction, for wise purposes, between the clean and unclean, now pronounces *ALL TO BE CLEAN!* He had authority to do the first: he has authority to do the last. Both Jews and Gentiles came *equally* from God, and to him, *BOTH*, by the preaching of the gospel, *SHALL AGAIN RETURN!*

Clarke upon Acts x. 11, 16.

Finally: Our author says we admit "that heaven relates to the kingdom of glory above. This forever condemns the doctrine; for heaven is proved to be conditional in a number of places." But do we admit that such is its meaning in *every* place? If we do not, Mr. Hall's logic is wide of the mark. This he should have proved; which was impossible, for we make no such admission.

SECTION XXV.

Rom. v. 12, 19.

That we may have space, which is becoming a desideratum, we do not, as usual, quote the apostle's argument in full. Presuming the reader possesses a Bible, we invite him to scrutinize the entire chapter with critical candor.

Dr. Taylor, as quoted by Dr. Clarke, says the argument of the apostle stands thus: "The consequences of Christ's obedience **EXTEND AS FAR** as the consequences of Adam's disobedience! The consequences of Adam's disobedience **EXTEND TO ALL MANKIND**; and, therefore, so do the consequences of Christ's obedience!"

A careful analyzation of the apostle's language will show that Dr. Taylor was not far from the truth.

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that **ALL HAVE SINNED**." Mr. Hall, doubtless, believes the death which passed upon all men to be natural death, or death of the body; hence he must admit that the term *all*, in this instance, has a universal signification. But mark; death entered the world by the sin of *one*; but it passed upon all men because **ALL HAVE SINNED**!

"For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded to many." Here the word *many* corresponds with the word *all* in the verse preceding. The offence of *one* was the inducing cause of the sin of *all*; hence, death passed upon all men for that all have sinned; for ~~the~~ the wages of sin is death! Says Clarke on the words, "For if through the offence of one many be dead"—"The *oipol-*

loi, the many, of the apostle, here means ALL MANKIND'!

"Therefore, as by the offence of one judgment came upon all men to condemnation, **EVEN** so by the righteousness of one the free gift came upon all men unto justification of life." This explains verse 17, "Much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." The declaration, "The free gift came upon all men unto justification of *life*," shows that the apostle contemplated all men as receiving an abundance of grace, and the gift of righteousness, and reigning in *life* by Jesus Christ. If there is any meaning in language, this language means that all who have sinned shall receive justification of *life*—and hence, be saved!

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Instead of *many* it should have been translated **THE MANY**; that is, all men; for the same phrase, *oi polloi*—which Dr. Clarke says means all mankind—is used. We do not believe there is an honest man on earth, that dare deny, that by '*many*' the apostle means the same *all men* who were made sinners by one man's disobedience! The fact is too self-evident to be argued. And as we affirm the salvation of sinners, and sinners only; here, triumphantly, we hold on high the proof, to the conviction of the candid and the confusion of the dishonest: (✂) For as by one man's disobedience all men were made sinners, so by the obedience of one, **SHALL ALL MEN BE MADE RIGHTEOUS!**

OBJECTIONS.

1. "All men here cannot mean the whole human family, because death did not pass upon Enoch and Elijah; as they were translated to heaven without seeing death."

Ans. Can it be proved that Enoch and Elijah were not included in the plan of salvation by Jesus Christ? Can it be proved that they were not sinners previous to being translated? Can it be proved that by 'death' the apostle means death of the body? Can it be proved that any need salvation but sinners? If all these things can be proved, and many more which might be mentioned, then, and not till then, will the objection weigh a straw against the Universalist argument.

2. "But Paul speaks in the past tense: 'Death *passed* upon all men,' not *will pass*."

Ans. Can it be proved that the apostle does not speak of things *prospectively*, as in Heb. ii. 8, "Thou *hast put* all things in subjection under his feet. . . But now we see *not yet* all things put under him"! Unless this can be done—which we know cannot be done—the objection is worthless; that is, worth just nothing at all!

3. "When the Lord shall come, at the resurrection, we are informed that many will remain alive upon the earth—in all probability millions. What then becomes of the absolute totality of all men in this verse? Death will not pass upon those who remain alive when the Lord comes, for the apostle says, "We shall not all sleep." 1 Cor. xv. 51.

Ans. Can it be proved that a change equivalent to death will not pass upon those who remain alive? And again we ask, can it be proved that death of the body is the apostle's meaning? And can Mr. Hall prove that by *sleep* the apostle refers to natural death, having in view a resurrection thereafter? Can he prove that the apostle did not refer to the Sadduceean notion that death was an endless sleep—the very doctrine he was com-

batting? On all these points he must fail; and we pronounce this objection no better than those preceding.

4. "It may be said that the death here referred to, is to be understood in a moral sense, i. e. a death in sin. But this only makes matters worse for Universalism; for all the myriads of the human race who have lived and died in infancy, have never died this moral death."

Ans. We read in Acts xvii. 30, "And the times of this ignorance God winked at, but now commandeth *all men* every where to repent." Can it be proved that in the same sense that God commandeth *all men* every where to repent moral death has not passed upon all? Does God command infants to repent? and idiots? and the insane? But does not God command *all men every where* to repent? In regard to the ultimate salvation from death and the grave, and being perfected in a knowledge of God, and constituted children of God in the highest sense, infants need salvation as much as do others.

5. "We shall now present our views of verse 18 by paraphrasing it: 'Therefore by the offence of one man, which was Adam, judgment came upon all men unto the condemnation of a natural death, by which means they were taken down to the grave; even so by the righteousness or obedience of one man, who was the second Adam—the Lord from heaven, the free gift came upon all men to a justification or resurrection to a natural life, or the resurrection from the dead.'"

Ans.—All we have to do now, is to turn Mr. Hall's own guns upon himself; and, as Mr. Skinner said to the great embodiment of Campbellism, he will vanish quicker than you can say Greek and Latin. Mr. Hall says the judgment that came upon all men was "the condemnation of a *natural* death." Is he sure that he is

right in this? Does he not say, "Death did not pass upon Enoch and Elijah; as they were translated without seeing death"? So it appears Mr. Hall's all men, is minus just two!

And how about the tense of his paraphrase? He says the judgment *came*; that all men *were* taken down to the grave; not will come, nor will be taken; hence, his paraphrase is in the same tense as the text itself: And, therefore, he is liable to his own objection, to wit:— "That many *millions* will not die at all! which leaves his all men minus many millions!! Paraphrasing the Christian Scriptures, is rather a dangerous business for one who does not know the difference between a preposition and a conjunction, and who predicates learned arguments on "the conjunction *for*"!

One remark more. We have already seen, that all the future state Mr. Hall believes in, is on this earth. From the above paraphrase, we learn that all the resurrection he believes in, is a "resuscitation to a natural life:" And as resuscitation, according to Webster, means "reviving from a state of *apparent* death;" it follows that Mr. Hall believes no person, in reality, ever dies!!

Thus we leave Mr. Hall tied hand and foot, and chin deep in a theological morass, from which he will essay in vain to escape.

NOTE. In the original, the word rendered justification, signifies, according to Greenfield, remission of sin. According to Dr. Clarke, "it evidently signifies the pardon and remission of sins." According to Dr. Taylor, it signifies "Gospel pardon and salvation."

SECTION XXVI.

Rom. vi. 23. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Rev. Lewis C. Todd figures largely in Mr. Hall's book. He once wrote a book against Universalism, and from that work Mr. H. makes large extracts, both in the way of argument and denunciation. Mr. Todd is now a Universalist, and has recently written and published a very excellent and strong treatise on the Divine Justice. His views of the text at the head of this section, published some years ago, we shall lay before the reader.—We quote from the "Sentinel," vol. I. page 71.

"The wages of sin is death. Rom. vi. 23. To whom is the wages of sin due—to God or the sinner? Not to God, as some have supposed; for God has not sinned, and therefore does not deserve the wages. Some have supposed Jesus referred to this subject in his remarks on the prisoner who should be thrust into prison and not come out until he had paid the utmost farthing: but this cannot apply to the subject, because it represents the sinner as owing God a debt for sin. And as the wages of sin is death, it would imply God intended to shut up the sinner in the prison of hell until he should get his pay; that is, till the sinner should pay to Deity the wages of sin which is *death*, or put to death the Almighty to pay him for his sins.

It has been supposed, that as God ought in justice to have his pay, it was immaterial whether the sinner paid him or somebody else, and of course Jesus might pay the debt for as many as he pleased, and liberate hem; but if Jesus was to pay the debt due to God, I should suspect, that instead of dying himself, he must

pay the wages which is *death* to God to whom it is due, and who makes the demand. Perhaps this difficulty is managed by the idea that Jesus is God, and of course in receiving death he received his wages from the elect who owed him for sin: But if God has been murdered once to pay the debt due him for sin, who can tell how many times he would have to be murdered to pay him for all the sins of mortals? If all the sins of the elect in the aggregate only require one death of God, I should think were he murdered again it might pay the debt due him from the reprobates; and as they are unable to pay the debt, I would suggest whether such payment be better than none!


These and many other naked absurdities hang upon the idea that the wages or debt is due from the sinner to God. We shall therefore presume, that as the sinner earns the wages, they are due to him and nobody else!

God seems to have promised the sinner his wages for sin, which is death. Now, justice requires that the sinner receive his pay. Suppose, then, that Jesus received these wages instead of the elect, would justice be done? Justice did not require that Christ should receive the wages, but the sinner who earned it. Suppose an elect priest had labored faithfully, until he had earned a salary of five hundred dollars; would he think it just for his parishioners to pay his wages to some other person?—And even should such wages be paid another, would they not be still due to him as much as before? And so, as the wages of sin are due the sinner, and nobody else, they will be due to him until he receives them. Yes, although Christ should receive them a thousand times, and although angels should receive them, still they were due the sinner and him only, and must still be due

to him till he receives them. Yes, ye elect, if ye are sinners, remember that the wages of sin is death, that they are due to you, that they cannot be paid to any other person instead of you, and therefore if justice is ever done, ye will die in the sense of the text; for "when sin is finished, it bringeth forth death," and "the soul that sinneth shall die."

Since death is due the sinner, is the death of such a nature that the sinner can receive it? or can the debt be paid? If not, then man would lose his wages, but God would lose nothing even in that case. But as God has engaged to pay the sinner, will he not be able to do it? If in committing one sin man earns *endless death*, (as some say,) then it would take God forever to pay the sinner for his first sin, and he would never begin to be able to pay him for any of his subsequent sins. And, indeed, the time would never come when he would have paid any thing more than the interest on the debt for the first offence, because the principal, which is *endless death*, would be forever due. Now who can believe God is the author of a plan which is to involve him so much in debt to all sinners, that he can only pay the interest on *one* of the thousand obligations due each? We generally think it a want of wisdom, for a person to contract debts which he can never pay, and it is certainly criminal for one to contract a debt which he *knows* he can never pay! But if God has not contracted debts which he can never pay, then will he pay the sinner his wages, and the sinner will receive them, and when he has received them they will be no longer due; and then God may be "a just God and a Saviour," according to the scriptures"!!

Thus, whatever is meant by the term death, *that* the

sinner is certain to receive as the wages of sin. This places Partialism in a bad dilemma: Hear the wise man:  "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil"! Eccl. xii. 14. Now Partialists say that death in the text means eternal death, because it is contrasted with eternal life; that is, eternal death, or eternal damnation. Hence it follows, 1. That the sinner cannot in this life receive any part of his wages, as he cannot, in time, receive any part of endless damnation; and 2. As God is to bring every work into judgment whether it be good or evil, and will then pay the sinner his wages, it follows that every man will be endlessly damned, as every man has done more or less of evil! It will take Partialists the next thousand years, at least, to extricate themselves from this difficulty!

But this is not the worst of it. Partialists predicate their assumption that by death the apostle means endless damnation, on the fact of the antithesis of the language—death is contrasted with eternal life. This will never do—at least for them. There are three instances of antithesis in the text. Wages is contrasted with Gift; Sin is contrasted with God; Death is contrasted with Life. Adopt now the Partialist principle of interpretation. Gift is contrasted with Wages. As man by his works of sin merits endless death, so man by his works of good merits eternal life. The latter, Partialists do not believe; for says Dr. Clarke, "a man may merit hell, but he cannot merit heaven"! So their reasoning is at fault in this case. How of the second? Sin is contrasted with God. Sin is spoken of in the text as a tyrannical person, a king, or cruel master, and is contrasted with the Supreme God of the Universe. Now,

since God is contrasted with Sin, we are able to determine its meaning. One is just as long in duration as the other, and just as great as the other. God, we know, is eternal and infinite, and if antithesis proves anything, it proves that sin is so likewise! This is a startling conclusion, but our interpreters of contrasts and antithesis must not complain. If they cannot abide the consequences of their own argument legitimately carried out, let them extricate themselves if they can and seek a more safe position elsewhere!

It is now certain that whatever the text may mean, it does not teach endless misery. If Partialists still insist it does, we ask them to prove it, that is all.

Death, here, is undoubtedly the same death threatened our first parents in the DAY of transgression—the same death God says the righteous man shall die in the DAY of his wickedness. Mark! “Therefore, thou son of man, say unto the children of thy people, the righteousness of the righteous shall not deliver him IN THE DAY of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the DAY that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness IN THE DAY that he sinneth.” Ez. xxxiii. 12. Prof. Tholuck on Rom. v. 12, says, that “LIFE in the Old Testament denotes *the aggregate of all good*, and DEATH, *of all evil*.” “Death,” says Prof. Hodge on the same passage, “means the evil, or any evil which is inflicted in punishment of sin.”—Dr. Lowth adopts the same opinion. He says, Commentary on Ezek. xviii. 4. “as *life* signifies in general all that happiness which attends God’s favor, so *death* denotes all those punishments which are the effects of the divine displeasure.” Prof. Stuart and others might

be quoted to the same purpose, but these are sufficient. Taking the word *death* in this acceptation, it will be seen it expresses not merely one specific kind of evil, as temporal or spiritual death, but it includes all the various evils that are consequent on sin. That any of these evils are endless the scriptures do not teach, and of course it can never be proved.*

Dr. Clarke has an observation which is very appropriate here: "The word which we render here *wages*, signified the DAILY PAY of a Roman soldier. So every sinner has a DAILY PAY, and this pay, (i. e. this daily pay of the sinner,) is DEATH: he *has* misery because he sins. Sin constitutes hell: the sinner has a hell in his own bosom; all is confusion and disorder where God does not reign; every indulgence of sinful passions increases the disorder, and consequently the misery of the sinner."!

But, heaven be thankful, while "the wages of sin is death, the gift of God is ETERNAL LIFE, through Jesus Christ our Lord." In the language of one of the greatest lights of the Methodist church on these very words: "Thus we find salvation from sin here is as extensive and complete as the guilt and contamination of sin; death is conquered, hell disappointed, the devil confounded, and SIN TOTALLY DESTROYED"! "For as sin hath reigned unto death, EVEN so might grace reign through righteousness UNTO ETERNAL LIFE by Jesus Christ our Lord"!!

We are now prepared to hear Mr. Hall and in a few words reply to all that he has advanced which has any relevancy to the subject:


*Letters to Remington; last part.

1. "It does not follow, because eternal life is a gift, that therefore it is unconditional."

Ans. Thine own words shall be thy answer: "The word *gift*, presupposes a giver; and the word *giver*, presupposes a receiver; and the word *receiver*, in connection with giver, presupposes reception." The gift, is eternal life; the giver is God; and the receiver is man! A gift is a thing received, or prospectively to be received, and not a thing offered. We may propose to give a thing to another, but it does not become a gift until it is received. Hence, as eternal life is to be a "FREE GIFT," (as Thompson translates the text,) it is an incontrovertible argument that it will be received by all for whom it was intended; and as it was intended for all, it will be received by all. [See section xxii.]

2. "The phrase 'through Jesus Christ our Lord,' we claim as diametrically opposed to the Universalist assumption of unconditionality. When Paul says:—"Through this man is preached unto you the forgiveness of sins," Acts xiii. 38, does he not mean to be understood the same as if he had said: In obeying this man is preached to you the forgiveness of sins? Most certainly; this Universalists admit."

Ans. If, "through this man is preached to you forgiveness of sins," means "in obeying this man," then it follows, that without obedience on the part of sinners forgiveness of sins would never have been purchased! This is reversing matters largely. Instead of preaching forgiveness of sins, procuring obedience; Alexander Hall has discovered that obedience procures the preaching or the forgiveness of sins!! What an astonishing man he must be! We hide our diminished head and look the picture of amazement. When Mr. Hall wrote the

words "Universalists admit this,"  he KNEW he was writing a falsehood!

3. "This same word *eternal life*, is used by the apostle in another connection, where it is unanswerably proved to be conditional." "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap LIFE ETERNAL;" *zoe aionios*. Gal. vi. 8.

Ans. Upon my word this is cool impudence! What may not an unprincipled ignoramus dare to do! Here are three errors in one short paragraph. 1. False grammar. Eternal life is not a *word*—it is a phrase! 2. Falsely quoting scripture. It does not read "reap life eternal;" but "reap life everlasting." 3. Ignorance of Greek. The phrase is not "*zoe aionios*;" but *zoen aionion*.

Here, Partialists, is your champion! Here, Universalists, is the man who has promised to pluck you up by the roots—kill you twice dead—and sift your doctrine like wheat! In thus holding him up to your gaze we feel constrained to use the language of the poet:

"His name—his human name—to every eye
The climax of all scorn should hang on high,
Exalted o'er his less abhor'd compeers—
And festering in the INFAMY of years"!

To all the argument there is in the above, we simply reply: "He that believeth on the Son, HATH everlasting life," *zoen aionion*. John iii. 36. "He that soweth to his flesh, shall OF THE FLESH reap corruption." But how in the name of reason will men reap corruption, "when this corruptible shall have put on INCORRUPTION"! And how shall they reap it of the flesh, when "flesh and blood CANNOT inherit the kingdom of God"! 1 Cor. xv. 50, 54.

4. "Whoever heard of a man sowing, and reaping, both as he went along!—scatter a handful of seed, and reach forth his sickle immediately and reap it before he left his tracks!

Ans. This is said in reply to what we sometimes urge, that it is contrary to reason to talk of sowing in *one* place, and reaping in another; but it will not do—it does not meet the difficulty.

A similitude is "a comparison of two things which however different in other respects, have some strong *point* or *points* of resemblance." Webster. Agreeably to this definition, we are not to look for a similarity, in every respect, between the subject and the illustration; but are to confine it strictly to the reason of things. But first of all, we should determine the point or points illustrated; and reason will tell us that we must confine the similitude rigidly to that or those.

Now in the passage referred to, the point of illustration is the *place* where men who sow to the flesh reap corruption; and not the time when. The place where is the *FLESH*; precisely where the seed is sown; just as a man reaps his grain in the field where he sows it! If it be insisted that the time when is also specified, we have not the least objection; as the supposition presents to our views not the slightest difficulty. It is true, men do not commence reaping immediately after casting the seed into the earth; but there commences immediately a train of consequences which infallibly brings on the harvest in the same field where the sowing was done: So, although a man may not reap the full consequences of his crime instantaneously, yet there is im-

mediately put in operation a train of action which secures the final result.

NOTE. Mr. Hall predicates another argument in this section on "the conjunction *for*!" which proves the former instance was not a mere slip of the pen but a mistake of ignorance.

SECTION XXVII.

Rom. viii. 19, 23. For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: And not only they but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption to wit: the redemption of our body!

Serious and important as the subject is on which we are engaged, nevertheless, in view of what is to follow, we cannot forbear exclaiming:

"Let those now laugh who never laughed before,
And those who always laugh now laugh the more!"

Alack! Alack! How much have these passages puzzled the brains of Partialist controversialists. Many the rich scene of amusement have we had at their fruitless attempts to explain and fritter away that which needs no explaining, and which, like a tower of adamant, resists all attempts to mutilate and destroy. Particularly have Campbellite controversialists brought to bear upon the subject that low cunning and ingenuity

for which they are especially celebrated; but, supreme above mysticism and the darkness of error, the refulgent light of truth has continued to shine with undiminished brightness. Well do we remember one poor fellow of this class, who, being badly pushed by his opponent, explained the term creature to mean "*the heathen idols*"! And a bitter time he had of it, you may be sure. The reader has only to substitute the explanation, for the present reading, to enjoy as rich a joke as language can be made to furnish. No wonder the audience, both friend and foe, did laugh heartily: And the poor self-victimized fellow laughed too; and his opponent, of course, enjoyed a complete triumph!

Not a whit better is Mr. Hall's attempt to explain the text and involve Universalists in difficulty: He only involves himself in trouble and lays himself broadly open to severe ridicule. And it is very evident he is fully aware of this. We want no better evidence of the fact than the following, which occurs at the close of his exposition: "The whole fraternity of Universalists, with all their powers of mysticism and twisticism, are challenged to refute this exposition. They cannot do it; and they dare not try it! Reader, recollect this." This is precisely the kind of breast-work with which Mr. Hall strengthens weak places in his arguments, all through his book. We have come to regard such kind of lingo as an advertisement that there is "something rotten in Denmark"—that the heap of flour contains something suspicious, or contraband in the custom-house of truth, beneath the surface! In this instance, such, in fact, is the case. You shall see, reader, what it is that Universalists dare not try to refute—and which they cannot refute if they do try. Here it follows:

“*Ktisis*, rendered *creation*, does, in my humble [!] judgment, signify the *infant creation*, or that part of the human family who never arrive at the age of accountability, and who are never in the scriptures styled either christians or sinners.”

And this is what Universalists cannot refute, and dare not try to refute! Nay, verily—the thing refutes itself! Nevertheless, it is possible that some person may be so purblind with error, that they may wish to see a *bona fide* refutation. Well, then, here it follows:

1. Infant, or infants, is not a correct rendering of the term *creature*, as used in the text; because the creature is represented, verse 19, as waiting with *earnest expectation* for the manifestation of the sons of God. Thus: “For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” Are infants exercised with an earnest expectation for the manifestation of the sons of God? Do they know any thing about the gospel, the christian hope, or the destiny of the sons of God?

2. The “*whole creation* (*ktisis*) is represented as groaning and travailing in pain for the adoption, to wit: the redemption of our body. Is this true of infants? Have they any knowledge of future redemption, and adoption, and deliverance into the glorious liberty of the children of God?

3. The word *ktisis* (creature) is never once rendered infants in the whole Bible; and we presume not in any book or manuscript under heaven. Hence, there is not one particle of authority for such an exposition of the term, in existence. *Brephos* is the Greek word for infant—why was not that used if such was the apostle’s meaning? Did the spirit of God intend to deceive, by

using a term which never has the meaning Mr. Hall ascribes to it in any Greek author that ever existed?

4. Mr. Hall frequently tries the soundness of an interpretation, by trying its adaptation elsewhere. We presume, therefore, he will not complain if we test him on his own ground. This same word *ktisis*, or *ktisee*, occurs in Mark xvi. 15, which reads thus: "Go ye into all the world and preach the gospel to every *creature*," or, as Mr. Hall renders it: Go ye into all the world and preach the gospel to every *infant*! It occurs also in 1 Pet. ii. 13. "Submit yourselves to every ordinance of man:" Or, as it should be rendered, every human *creature*: Or, as Mr. Hall would render it—submit yourselves to every *infant*! Once more: The word occurs in Rev. v. 13. "And every *creature* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever'!" Substitute *infant* for creature and the absurdity will be complete.

5. The commentators are against Mr. Hall. HENRY. "By the creature we here understand *not* as some do, the Gentile world, and their expectation of Christ and the gospel; but the compages of *sensible creatures*.—There is an impurity, a deformity, and infirmity, which the creature has contracted by the fall of man. The creature that is thus burthened, shall AT THE TIME OF THE 'RESTITUTION OF ALL THINGS,' be delivered from this bondage of corruption into the glorious liberty of the children of God." *Com. in loco*.

ANNOTATIONS BY MATTHEW H. POOL.—"This word is used four times, in this and the three following verses.

By the creature or creation, is meant **ALL MANKIND**, both Jews and Gentiles." *Com. in loco.*

We have not Macknight at hand, but his comment is essentially the same as the above. See Macknight on the Epistles.

Thus easily do we dispose of the profound [?] lucubrations of Alexander Hall. Perhaps he is still convinced Universalists "dare not try to do it"! We would just inform Mr. Hall, it is not necessary to try—the thing can be done without trying!

Let us see now if he succeeds any better in his attempts to refute Universalism.

OBJ. 1. "Universalists contend that the Greek word *ktisis*, here translated 'creature,' and 'creation,' signifies the whole human family. This we deny, and we proceed in the first place to disprove it. The language which the apostle makes use of, forever excludes the idea that the whole creation means the entire posterity of Adam. This is clear without an argument, if we simply look at the language. For we know that the *whole creation* groaneth and travaileth in pain together until now, and *not only they* but *ourselves also*, i. e. not only the whole creation, but ourselves also, showing most conclusively that *ourselves* was no part of this whole creation of which he was speaking. If this be not so, then there is no meaning in language."

Ans. It is not so; and still there is meaning in language. Hear the apostle: "He is the propitiation for **OUR** sins; and not for **OURS ONLY**, but **ALSO** for the sins of **THE WHOLE WORLD.**" 1 John, ii. 2. If Mr. Hall's criticism is just, then we may say in reference to this text, that "ours only" shows most conclusively that *ours* was no part of the *whole world* of which the apostle was

speaking! But we know that such is not the fact, and therefore the criticism is not just.

If we dared perpetrate a paraphrase after the signal failure of the great Mr. Hall, it would be something like the following: "For we know that the whole creation [i. e. INTELLIGENT creation,] groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first fruits of the spirit [the fact that we have the first fruits of the spirit does not prevent our groaning for the final deliverance in common with those who have it not—even we are not excluded.] even we ourselves groan within ourselves waiting for the adoption, [i. e. "manifest sonship." *Bush.*] to wit, the redemption of our body." [i. e. "the body to which we belong."] Thus the text is construed agreeably to the laws of language; by which a *part* may be spoken of as distinguished from the whole by some peculiar quality, but nevertheless, belonging to the whole.

Obvo. 2. "Let them [i. e. Universalists] put their fingers upon the text of scripture, where *ktisis* means the entire posterity of Adam, or else forever hold their peace."

Ans. Very easily done: For example, see the texts under examination. Also Rev. v. 12, *ktiema*. Also Col. 1, 15, *ktiseos*: 23, *ktisei*, and also many others. Of the latter quotation, Clarke says it is "a Hebraism for the whole human race"! Now let Mr. Hall "forever hold his peace"!

Obvo. 3. "But Universalists may say, that *ktisis* cannot mean infants; and that it has not this meaning once in the whole Bible. But here, as in other cases, Universalism contradicts itself in one sentence. They first

tell us that *ktisis* means the whole human family without exception, and then turn right round, and say it cannot signify infants. Singular indeed. Are not infants a *part* of the whole human family? Most certainly: and hence Universalists are compelled to admit that the creation means all we contend it does; for they say it means all that and more too."

Ans. Does Mr. Hall suppose his readers are all a graceless set of idiots? or does he mean to insult them by burlesques on reason and common sense? It must be one or the other, or something equally as bad; for that Mr. Hall should honestly suppose his objection is any thing more than a flimsy attempt at a dishonest deception, is not conceivable.

The sum of the objection is this: 1. Universalists say *ktisis* means the *whole* human family. 2. Infants are a *part* of the human family. 3. Therefore, infants are the *whole* human family!!

O tempora! O mores! And, reader, Mr. Hall winds up this ebullition of diluted silliness with the following windy grandiloquence: "Whenever they (Universalists) tell you that *ktisis* means the whole human family, just admit that it means that part of the human family who die in infancy, and deny its meaning any more; and that instant Universalism is brought to a dead set. They cannot budge it a peg!"

On this we have but one remark to make. It is said that some tribes of Indians deify natural fools. Mr. Hall's deification is only prevented by his having been born in a christian community! Such, at least, is our opinion!

We have thus exploded Mr. Hall's view of the text, and, successfully, as we believe, removed the obstacles

which he has attempted to throw in the way of the Universalist view. One word more of an affirmative character, and we have done.

We have seen that Henry, Macknight, and Pool, define the term *creature* to signify the RATIONAL CREATION; and that this definition is sustained by scripture usage.—

One more testimony we will now introduce, and we trust that, on this point, the reader will deem it conclusive: "Of his own WILL begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." (*Ktismaton*.) James 1. 18. This renders the fact undeniable, that those who were the first-fruits, or those who had "the first-fruits of the spirit," are to be included with the whole creation that groans and travails in pain; namely, "the entire compages of God's sensible creatures"!

The next fact of importance is, that God's creation of rational creatures are to have a GLORIOUS deliverance—delivered from the bondage of corruption into the glorious liberty of the children of God; that is, they are to be constituted children of God in the highest sense by "BEING children of the resurrection." Luke xx. 36. And that this glorious liberty excludes the idea of sin and suffering, is too apparent to require proof.

O, the great and priceless treasures of the gospel of Christ! Hail, great and precious promises—hail, glorious hopes of immortal bliss! The creation that now groans in the bondage of corruption, shall not always groan. The day of deliverance draweth nigh. The great drama that has been performing upon the vast theatre of the world is coming to a close; and soon we shall hear

"The dwellers on the rocks, and in the vale,
Shout to each other; and the mountain tops

From distant mountains catch the sounding joy;
Till nation after nation taught the strain,
Earth rolls the rapturous hosannah round”!

We close this section with a quotation from the Rev. John Wesley:

“Have we not farther ground for thankfulness, yea, and strong consolation, in the blessed hope which God hath given us, that the time is at hand, when righteousness shall be as universal as unrighteousness is now? Allowing that the whole creation now groaneth together, under the man of sin; our comfort is, it will not always groan. God will arise and maintain his own cause, and the WHOLE CREATION shall be delivered both from MORAL and NATURAL corruption. Sin, and its consequences, pain, shall be no more: holiness and happiness shall cover the earth. Then shall all the ends of the world see the salvation of our God. And the WHOLE RACE OF MANKIND shall KNOW, and LOVE, and SERVE God, and reign with him forever and ever”! Wesley’s Sermons, vol. 5, page 156. Some editions, vol. 2, page 67.

SECTION XXVIII.

Rom. xi. 25-27. For I would not, brethren, that ye should be ignorant of this mystery, (lest ye be wise in your own conceits) that blindness in part hath happened to Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.

“Three things must be proved,” it seems, “before Universalists can claim this text in support of their

doctrine," to wit: 1. "That all Israel means the whole Jewish nation, without exception; 2. That the fulness of the Gentiles means all the Gentiles who have ever lived, are now living, or ever will live, till the end of time. 3. That shall be saved is to be understood in an unconditional or absolute sense." As we discover nothing materially unreasonable in these requisitions, we shall at once address ourselves, coolly and confidently, to the work.

1. "That all Israel means the whole Jewish nation, without exception." Proof of this is contained in the language of the text; namely: "Blindness in part hath happened to Israel"—that is, says Clarke, "partial blindness, or blindness to a part of them; for they were not all unbelievers." Those who were blind are mentioned as a part of the whole; or, rather, contrasted with those that were not blind; hence, the phrase 'all Israel' must include both parts; and, therefore, "signifies the whole Jewish nation without an exception."

The proof which is urged against this absolute sense of the phrase, cannot be admitted. It is comprised in a few passages like the following: "All Israel stoned him with stones." "And Moses called all Israel and said unto them," &c.

It will not be denied, we presume, that words and phrases in Scripture are used with various latitudes of meaning. The word all sometimes signifies a mathematical whole and sometimes a universal whole: The word everlasting signifies an unlimited duration of time, and sometimes a very limited period. The meaning of such terms and phrases, should always be determined by the nature of the subject to which they are applied. It should have been proved from the text itself, or from

the nature of the subject, or from other subjects or evidence relating thereto, that, in this instance, the phrase is to be understood in a limited sense. As nothing of the kind has been attempted, it is not unreasonable to suppose, that the task was felt to be too difficult of accomplishment to be undertaken.

The following rule, as laid down by an English theologian many years ago, will enable the reader to determine, at once, the meaning of all such words and phrases as the one in dispute.

"Whenever we meet with the word *all* in connection with any point of doctrine, it always means, literally and mathematically, *the whole*, including all the parts; but where it is used historically, it frequently admits of hyperbole. This use of the word is consistent with common sense and common usage. If any man can find a single exception to this rule in the whole Bible, he is invited to make it known."

2. "That the fulness of the Gentiles means all the Gentiles that ever lived, etc." We have two good reasons for maintaining an affirmative. 1. All Israel, which is put in contrast with the fulness of the Gentiles, means, as we have proved, an entire totality; and consequently, the other does. 2. We find the phrase is used in other places to include a mathematical whole: But when the fulness of time was come God sent forth his son. Gal. iv. 4. Here the phrase includes *all* the time which intervened between the purpose of God to send his son, and his being sent. It includes a mathematical whole; that is, it includes *all* the time embraced in a certain purpose or plan. 3. The original word translated fulness, signifies, according to Greenfield: "that of which anything is full." Therefore the ful-

ness of the Gentiles means all the Gentiles, without exception.

3. "That 'shall be' is to be understood in an unconditional or absolute sense." Singular any one could doubt it for a moment. The Apostle states two facts: 1. That blindness hath happened to Israel *only* till the Gentiles be come in; which implies that their blindness or unbelief will eventually be taken away. 2. When the fulness of the Gentiles be come in, it will follow, as a consequence, that all Israel will be saved. It matters not whether this consequence is brought about conditionally or unconditionally: the end is secured, and it will be perfected in due time. For God hath promised that ungodliness shall be turned from Jacob, and that the sins of Israel shall be taken away.

Mr. Hall, in the last place, attempts to put Universalism against itself by the perpetration of an absolute falsehood. In an indirect way he charges us with admitting that the word saved *always* and invariably refers to the eternal state of existence. The only answer this demands is an emphatic denial of its alleged truth—an averment that it is a point blank falsehood, whether uttered by Mr. Hall or any one else!

Once more. It is very amusing, to note the many difficulties into which our author plunges his silly head. Here, for example: he quotes 1 Cor. ix. 22; "I am made all things to all men, that by all means I might save some." On this he remarks: "What! laboring to save some when all are certain to be saved? Truly, this is strange Universalism."

Now hear Dr. Clarke on this passage. "That I might save some. On this clause there are some very impor-

tant readings found in MSS. and versions. Instead of *pantas tinas sozo*, that I might by all means save some; *pantas sozo*, that I might save ALL! is the reading of D E F G, Syriac, Vulgate, Æthiopic, all the Itala, and several of the fathers. This reading Bishop Pearce prefers because it is more agreeable to St. Paul's meaning here, and exactly agrees with what he says chap. x. 33, and makes his design more extensive and noble.—Wakefield also prefers this reading."

This is rather a poser to your philosophy, Mr. Hall; is it not? Singular Universalism, indeed! We think you will soon realize the fact, that there is some truth in poetry:

"A little learning is a dangerous thing"!

SECTION XXIX.

Rom. xi. 36. For of him, and through him, and to him are all things, to whom be glory forever: Amen.

On this text the author of the Pro and Con has the following beautiful reflection:

"As God is the beginning, so shall he also be the last end, of all things; all have come from him, so shall all eventually return to him. You have seen, reader, a tiny rivulet in a far off wilderness, so small as scarcely to make a murmur as it rippled over the pebbles in its channel, and clear, oh, how clear! how limpid! Whither doth it journey? Would you guess to the ocean, some hundreds, perhaps thousands of miles distant? You know that such is its destination, and why? because the ocean is its native home, its birth place, it first emigrated from thence to the clouds in the form of mist,

from thence it was precipitated to terra-firma, in the form of rain; and it hid itself awhile, seeking a retreat from the stormy world, in subterranean cavities; but they proved cold and comfortless hiding places, and it soon again sought the light in shape of springs, and is hastening home as fast as it can. The story of this rivulet bears some resemblance to our own; we emanated from God, the infinite ocean of existence, he is the 'Father of our spirits,' and how widely soever we may since have roamed, and whatever the mutations through which we may have passed, still kindred substances have a natural attraction for each other; the liberated spark will seek the sun, and waters unconfined will seek the ocean: in like manner, when the body returns to the dust from whence it came, 'the spirit shall return to the God who gave it.' 'For of him, and through him, and to him, are all things. To whom be glory forever, amen' "

The "all things" of the text, Mr. Hall supposes includes all things animal and human, physical and moral; and hence proves too much for Universalism. A moment's reflection will convince any one that this is a mistake. Of what was the apostle previously speaking? Of the two divisions of the human family, Jews and Gentiles—of all mankind. He argues that they are all included in the plan of salvation; and the text is to be regarded as the grand finale of his argument.

All men came from God and all will again return to him; but not in the sense of absorption into the divine being. They will return as his redeemed and purified children—having been constituted children of God, by being children of the resurrection.

Man is a part of God, by being created in his own im-

age—by his bearing the impress of his moral likeness. By sin this impress has become corrupted and the image defiled; but there is one who is to sit as a purifier of silver, who commands a process by which the moral image of the Creator shall again appear, by which the impress shall become palpable and beautiful in all its parts. Then shall be rendered to Cæsar the things that are Cæsar's, and to God the things that are God's!!

SECTION XXX.

THE BODY OF CHRIST.

The church is often spoken of as a *body*, of which Christ is the presiding head and the prevailing life.

In a restricted sense, one particular church is called the body of Christ—for example, the church at Corinth. In a broader sense, the term comprehends all churches and all believers. This fact seems to be expressed in the following: "For as the body is *one* and hath *many* members, and all the members of that body being many, are *one* body; so also is Christ. For by *one spirit* are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." 1 Cor. xii. 12, 14.

There is yet another and more important sense in which the term is to be understood, to wit: It is to be taken in a collective sense, for the whole aggregate of mankind. Thus the apostle, speaking of Christ, says: "And he is the head of the body, the church . . . that in *all* things he might have the pre-eminence." Col. 1. 18. Observe 1. The body is the church—th

church is the body. 2. Christ was constituted its head for the express purpose that he might have pre-eminence in all things. 3. If Christ was constituted head of but a *part*, his having pre-eminence in *all* things would not follow as a necessary consequence; which, the apostle supposes will result, from the fact of Christ's being constituted head of the body. In this instance, then, Christ's body comprehends all men. Once more: But speaking the truth in love, may grow up into him in *all things*, which is the head, even Christ: From whom the whole *body*, fitly joined together and compared by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv. 15, 16. There is but one way by which this testimony can be evaded, namely: by denying that all things in this particular passage signify a number less than all men. But such denial would, of course, be inadmissible, until proved. Again: "But I would have you to know that the head of *every man* is Christ." 1 Cor. xi. 3. "And hath put *all things* under his feet, and gave him to be head over *all things* to the church, which is the body, the *FULNESS* of him that filleth *ALL IN ALL*." Eph. i. 22, 23. "For the husband is the head of the wife, even as Christ is the head of the church, and he is the *SAVIOUR OF THE BODY*." Eph. v. 23. Observe, 1. The head of every man is Christ; hence "*every man*" compose the body of Christ. 2. Christ is head over all things, which is the body the fulness of him that filleth all in all. 3. Christ is the Saviour of the body—the church, all things, every man. It is evident that the apostle uses the words body, church, all things, every man, etc. to express the same thing. Again: *Husbands,*

love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." Eph. vi. 25, 27.

Observe, 1. The church of Christ was once an unsanctified church, an unclean church. 2. When this church was unclean and unsanctified, Christ loved it and gave himself for it, that he might sanctify and cleanse it. Is this true of the Presbyterian, Methodist, Baptist, or all those churches together? Nay, verily, if all their assumptions of sanctimony and purity be well founded. But 3. We learn that the church or body existed *before* Christ gave himself for it. Is this true of any christian establishment? But admitting that the term is uniformly to be understood in a restricted sense, is it reasonable to suppose that before there were any believers in Christ he was destitute of a body? Is the body of Christ larger at one time than at another? Is the body of Christ enlarged by the addition of believers, and diminished by the apostacy of believers? Let these questions be pondered well before an answer is given to them; for confident we are, that taken in connection with the scripture testimony adduced above, the conclusion that Christ's body comprehends all men, will be the only one upon which the enquirer will rest.

This question being settled, another arises, to wit:— Shall the body or church of Christ be eventually saved? Or shall a single member be lost? Ans. Saved! All saved!! Proof: "He that descended is the same that ascended far up above all heavens, that he might fill ALL THINGS. ¶ Till we all come into the unity of the

faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 10, 14. "For this cause I bow my knees unto the Father, of whom the whole family in heaven and earth are named." Eph. iii. 14, 15. From this it appears the scriptures contemplate a divine, a heavenly unity, of the whole family of mankind; and hence, it is impossible that any should be lost.

But suppose we admit that some member of the body of Christ will be lost. What then? The loss of one member of the body of Christ would render forever miserable the whole body, including Jesus Christ which is its head! Mark: "And whether one member suffer, ALL the members suffer with it: or one member be honored all rejoice with it." 1 Cor. xii. 26. Damn, therefore, one member of the human family endlessly, and by sympathy all would be damned.

As an illustration, take an earthly family. Here are the parents and children—all attached to each other by the strongest of earthly ties. Suppose death breaks the circle—strikes from the family chain one of its beloved links. Does not the whole family suffer until time heals the breach of affection, and supplies new objects of interest?

The whole body of mankind is made up of families, each inter-related, and so connected that to tear one member from the body would be to send through every member a pang of woe! We cannot fully appreciate this in our selfish and corrupt state of feeling; but occasionally we have a powerful illustration of its truth. The reader may have heard of the woman, who seeing a young child in the street in danger of being crushed by

an approaching carriage, to the imminent danger of losing her own life, rushed forward and secured the little one and bore it to the side-walk in safety. On being asked if the child was hers, she replied, it is **SOMEBODY'S** child! That woman was a mother, and she but obeyed the impulses of a mother even though her own child was in safety at home! So in the immortal world. The sufferer may not be our child, or our parent; but it will, nevertheless, be somebody's child or parent; and with the purified and spiritualized feelings we are taught to believe we shall possess, is it supposable that we shall be strangers to sympathy, and sing hallelujahs and shout amen with holy fervor, as though there were no suffering in the universe of God! We pity from our heart the man who can believe it, and who hopes to reach at last such a heaven. In the language of Dr. Channing, "The terrible thought of a large proportion of our fellow-beings being cast, by an angry God, into tortures unutterable by human tongue, and sentenced to spend eternity in shrieks of agony, which will never reach the ear or touch the heart of their Creator—this dreadful anticipation which would shroud the universe in more than sepulchral gloom, and is enough to break every heart which is not stone—this forms no part of our conception of the purposes and government of the God and Father of Jesus Christ."

OBJECTIONS.

1. "They assume that 'every man,' here means all mankind totally. But are not women a part of the human family? Certainly. Well, they are not included in the phrase 'every man' as used by the apostle; for they are spoken of in contradistinction to men."

Ans. This needs proof: at present it is an unsupport-

ed assumption. Women are seldom spoken of in the scriptures distinct from men—usually they are included in the term. Elsewhere we read, "For the husband is the head of the wife, *even as* Christ is the head of the church, and he is the Saviour of the body." In the text, 1 Cor. xi. 3, the terms are used in the way of comparison, as will readily be perceived by observing the style of the apostle's argument.

2. "Then the disciples, *every man* according to his ability, determined to send relief to the brethren which dwelt in Judea." Acts xi. 24. Did the whole human family, without exception, send relief up to the poor brethren in Judea'?

Ans. Another specimen of Mr. Hall's dishonesty. He knows that the same word or phrase has not always the same meaning. Every man, in some instances, may mean but a very few men; in other instances, it may mean the whole human race. For example: it is said Jesus tasted death for *every man*! Heb. 11. 8. Dare any one contend that a less number than the whole human family are included in the phrase, in this instance? We presume not. And such, unquestionably, is the meaning of the phrase in the instance in question.

3. The passages which Mr. Hall quotes, supplying the term world in place of church, all refer to the church in its restricted sense, as specified in the commencement of the section. They bear not one whit on our argument, in the way of serious difficulty; and so our honest friend has spent his labor for nothing.

✂ A thorough and full reply to the remainder of this section, and all such Billingsgate slang of "like kith and kin," will be made in an appropriate place. We intend the body of the Review shall be devoted to little

else than Mr. Hall's arguments and misrepresentations of our opinions.


SECTION XXXI.

- 1 Cor. xv. 22. For as in Adam all die, even so in Christ shall all be made alive.

We have now arrived at an important part—the main redoubt of the enemy is reached, and it only remains to demolish this, and the victory is won and the day is ours.

THE ARGUMENT.

The text is a simple proposition, to wit: ALL die in Adam: ALL shall be made alive IN CHRIST. The term *all* here, is universally admitted to mean all mankind. We may regard this meaning of the term as a settled fact.

What will be the condition of all mankind when made alive in Christ? Will they be happy or miserable?—Ans. "Therefore if any man be IN CHRIST, he is a NEW CREATURE." 2 Cor. v. 17. This of course refers to those who are now in Christ; but it is a truth applicable to all time, present or future. If any man be in Christ *now* he is a new creature—when all shall have been made alive in Christ, ALL will be new creatures! The Revelator undoubtedly saw this result, as recorded in Rev. xxi. 4, 5. "And God shall wipe away all tears from their eyes; and there shall be NO MORE DEATH, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away: and he that sat upon the throne said,  Behold I make ALL THINGS

new"! When all who die in Adam have been made alive in Christ, that scripture will be fulfilled!

But this is not all. The scriptures teach that those who are made alive in Christ will be free from condemnation and be governed by the law of the spirit. "There is therefore NO CONDEMNATION to those who are IN CHRIST Jesus, who walk not after the flesh but after the spirit." Rom. viii. 1. When all have been made alive in Christ, not only will they be new creatures, but they will be free from condemnation, and governed by the law of the spirit—will be holy, happy, saved!

We can now appreciate the force of another passage. "And this is the record, that God hath given to us ETERNAL LIFE, and this life is IN his Son;" that is, IN CHRIST! 1 John v. 11. Being made alive IN Christ, then, is equivalent to the reception of eternal life—or the eternal joys of heaven. For "we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are IN him that is true"—that is, by faith—"even in his Son Jesus Christ. (✓) This is the true God, and eternal life"! 1 John v. 20.

The sum of the argument, then, is this: 1. There is NO CONDEMNATION to those who are in Christ Jesus. 2. If any man be IN Christ, he is a *new creature*. 3. ALL who die in Adam, i. e. the whole human family, are to be made alive in Christ; and 4. Being made alive in Christ is equivalent to a realization of the joys of heaven.

If it be objected that *all*, in the most universal sense, do not die in Adam, as Enoch and Elijah were translated, we reply: They must have undergone a change equivalent to death, because "this corruptible must put on incorruption," and "flesh and blood cannot inherit

the kingdom of God." And furthermore, they who in no sense die in Adam, will not require a resurrection: Besides, the salvation of Enoch and Elijah, is an admitted fact.

If it be replied, that we put too much stress on the preposition *in*; as some translators—Macknight for example—use the term *by* in its stead; understanding the text to mean simply that all men will be raised *by* Christ, we answer: The mere change of prepositions does not change the issue, nor at all set aside our argument.—We have only to change the same preposition in other passages where the term occurs, and the result will be the same as before. Thus: If any man be *by* Christ he is a new creature: There is no condemnation to those who are *by* Christ Jesus, etc. etc.

If it be objected, that the words "*even so*" not only imply that the same number that die in Adam will be made alive in Christ; but that they also imply that they will be made alive, in every respect, just as they go down to the grave, in their sins, unsanctified, and unholy, we reply: The objection proves too much. In the words of Dr. Rice, "Men are deeply depraved. Even the most godly groan under indwelling corruption." Will it do to say that all men will be raised deeply depraved—groaning under indwelling corruption? Even St. Paul was not wholly perfect in this life. He affirms he was sold under sin. The things which he hated, those he did. There was a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin; and, so grievously was he afflicted, he exclaimed: O, wretched man that I am, who shall deliver me from the body of this death! Rom. vii. 14, 24. Is such the case with St. Paul now? Will such be the

case with men similarly afflicted in the resurrection? Moreover, all men die mortal and corruptible: Will all men be raised mortal and corruptible? These things the objection supposes, and consequently proves too much. It is very evident the words, even so, relate not to moral condition, but to number. All die in Adam; all shall be made alive in Christ.

THE TWO ORDERS.

I. Mr. Hall takes the position that there are to be two orders in the resurrection, and for proof refers to verse 23d: "But every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming." He then remarks: "Here then we find there is to be two orders in the resurrection; one order for those that are Christ's, and the other for those that are not his."

To this we reply, 1st. Mr. Hall has here changed his ground. On page 47 he argued *two* resurrections for two orders of mankind; but here he argues two orders in *one* resurrection! Which shall we believe? 2d. The text referred to is not literally translated. A literal translation would read: "Each in its own order," i. e. the two divisions—Christ and mankind. 3d. The position is assumed. What is there in the words 'every man in his own order,' that shows each and every order is not to be raised in the same happy condition? Is there the slightest intimation that some are to be raised happy and some otherwise? No, nothing of the kind. It devolves on those who assume the contrary to bring forward their proof. The position is too important to be assumed.—4th. The apostle argues that as God has made many different kinds of bodies, and has made some stars to differ from other stars in glory, *so* also is the resurrection of the dead. In the resurrection state we shall be different

from what we are at the present. The stars are all glorious, but they are of different orders of glory. Men will be glorious and happy according to the measure of their moral and intellectual improvement—yet all glorious and all happy. If it be objected that Jude speaks of stars to whom are reserved the blackness of darkness forever, and that Paul tells of some men 'whose glory is their shame,' we reply: St. Paul does not call men in the resurrection state stars, but makes a comparison between the glory of the stars and the resurrection of the dead. And Jude does not refer to the future world at all. And as to men glorying in their shame, can it be proved that what a man glories in, is, in reality, his glory? Does it render him glorious in the view of the world? Evidently not; and the objection, therefore, is groundless. 5th. After the words, 'every man in his own order,' the apostle immediately adds: 'THEN,' i. e. at that time, 'cometh the end when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, authority and power: For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: [or more correctly, The last enemy, death, shall be destroyed] For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest he is excepted which did put all things under him. And when ALL THINGS shall be *subdued unto him*, then shall the *Son ALSO himself be subject unto him* that did put all things under him, that 'GOD MAY BE ALL IN ALL'!! The apostle here describes the *ultimatum* of the gospel plan. He discloses in an energetic manner, the universal prevalence of immortality, virtue and happiness. Christ is to reign till all his foes submit—till

his triumph is complete and perfect. There is no rule, no authority, no power which is opposed to him, which he will not utterly abolish; no enemy which he will not put under his feet: And the conclusion is inevitable, that immortality, holiness and happiness must in the end universally prevail. How else is it possible that these declarations can be accomplished? How can Christ put down all rule, authority and power which is opposed to him, if a malignant devil succeed in making millions of mankind his victims; and through eternity exercise an uncontrolled dominion over them? How can Christ SUBDUCE ALL THINGS TO HIMSELF, if the devil and his agents, by divine permission, eternally counteract and oppose him? How can God be all in all, if a great number of his creatures incessantly execrate his name, and vent the most horrid blasphemies against him? How can death, the last enemy with which he conflicts, be destroyed, if it succeed in exercising a physical or moral sway over millions of millions of human beings? Can any one answer these questions consistent with the doctrine of endless misery, and, at the same time, not violate the obvious meaning of the scripture? Is it possible to reconcile this description of the glorious termination of Christ's reign, with the supposition of two orders of moral condition in the resurrection? In our judgment, the thing is not to be done. But 6th. The subjugation of all things, and the subjection of Christ to the Father, are spoken of as the same. The sense in which all things are to be subject to Christ, is the *same* as that in which he will be subject to God the Father. And hence, so far as moral character and condition are concerned, Christ's and the human family will be the same. This settles the question concerning

verse 23d, and places beyond a rational doubt the fact, that St. Paul in 1 Cor. xvth. chapter teaches the ultimate salvation of all men!!

If it be objected that the words, "afterwards they that are Christ's at his coming," implies that some will not be Christ's at his coming, we reply 1st. Instead of that being the case, the implication is directly the contrary. Every example Mr. Hall has quoted is decidedly against him. In every instance the phrase embraces the whole number of those spoken of. For example: "And they that are Christ's have crucified the flesh." The meaning is, *all* those who have crucified the flesh are Christ's. So also of the expression, "afterwards they that are Christ's at his coming;" that is, all those of whom the apostle speaks, to wit: *All* who die in Adam and are made alive in Christ—in other words, all mankind! 2d. The texts which Mr. Hall quotes, without an exception, relate to the present life, and not to the resurrection of the dead. This should not be overlooked. 3d. Some Universalists believe in a third coming of Christ, and refer the text in dispute to that event. Of the same opinion was Drs. Macknight, Clarke, and others.—Without other proof, therefore, the objection is not admissible

The attempt to involve us in difficulty in regard to our denial of the resurrection of the body, is a decided failure. It is true we deny that item of popular theology, and at the same time believe in a resurrection of the dead. But from thence it does not follow that we believe in the resurrection of dead souls. It is to be observed that the apostle makes a distinction between the dead and the bodies of the dead; and in common with other scripture writers, expresses himself in language adapted

to our apprehension. The very difficulty the objector seeks to lay in our way, lays in his own. He believes in a resurrection of the dead body, and so do Partialists generally. Hence, the apostle's language at verse 35—"But some man will say, How are the dead raised up, and with what bodies do they come"—must be understood thus: But some man will say, How are the *dead bodies* raised up, and with what *body* do the *dead bodies* come!—which, as says Mr. Locke, "seems to have no very agreeable sense."

II. Another argument Mr. Hall advances in proof of two orders in the resurrection, is the fact, that the apostle frequently, in the course of his argument, uses the words *we* and *brethren*. He remarks: "It is brethren Paul is addressing; and now we can understand what he means by the pronoun *we*—it personates brethren, christians, saints in all ages." Again: "After verse 23, Paul speaks exclusively of the resurrection of the saints, or the dead in Christ, and not at all of those who die in their sins." He then adds, he is willing "to risk the whole controversy on this point."

To this we reply, 1st. The position proves too much. If the words *we* and *brethren*, prove that the apostle was speaking exclusively of christians, they also prove he was speaking exclusively of Corinthian christians. The epistle was addressed originally to the christians at Corinth; therefore, when the apostle uses the word brethren, he alludes particularly to the Corinthian brethren. Can this be gainsayed? 2d. Declarations may be made to christians, which, nevertheless, are true of all—they may have a universal application. For example: verse 3d, "Christ died for *our* sins according to the scriptures." Did not Christ die for the sins of all?

Again: "If in this life only *we* have hope in Christ, *we* are of all men the most miserable." Verse 19. Is not this true of all men who have hope in Christ, saints or sinners? Verse 49. "And as *we* have borne the image of the earthy, *we* shall also bear the image of the heavenly." Do not all men bear the image of the earthy? As all bear the image of the earthy, so shall they bear the image of the heavenly. Is not this self-evident? 4th. We call for proof that, after verse 23, the apostle speaks exclusively of the resurrection of the saints.—The argument predicated on his use of the terms *we* and *brethren*, as we have seen, proves too much. Besides, the chapter commences, "Moreover, *brethren* I declare unto *you* the gospel," etc. And thus the reason Mr. Hall urges that a part of the chapter relates exclusively to christians, is equally conclusive that the whole of it relates to them! This he does not presume to assert. On the contrary, he acknowledges that verse 22 relates to a "universal resurrection"! 5th. We have proved from verse 24 the subjugation of all things to Christ in a manner which implies their holiness and happiness. But this verse, Mr. Hall says, relates solely to the saints.—Putting all enemies under his feet, then, means he will put the saints under his feet; and subduing ALL THINGS to himself, means he will subdue the saints to himself! And how about verse 34? "Awake to righteousness and sin not." Does he mean the saints were without righteousness, and that they were asleep in sin? Again: "For some have not the knowledge of God; I speak this to *your* shame." Had the saints no knowledge of God? Queer saints, most certainly! A very slim point to rest the controversy on; for it is nothing, and less than nothing, and vanity. But 6th. Another consideration

which may be mentioned why the apostle does not speak exclusively of christians, is the contrast he draws from verse 42 to 49, between the present and the future state. At verse 35, he says; "But some man will say, How are the dead raised up, and with what bodies do they come? Will any one dare to say, that by the *dead* the apostle means only dead saints? and not the dead universally? Any person competent to decide in such matters, and who regards his reputation as worth a penny, would not think of such a thing. The term *dead* is a noun of multitude, and relates to all the dead; and in answering the question the apostle has no less a number in view. Unless this can be set aside, the objector may forever remain silent. Mark, now, the apostle's answer: "It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body."—It is undeniable that the characteristics here mentioned as belonging to the present life, belong in common to all men. We put the question earnestly: Do the attributes of corruption, dishonor, weakness, and a natural body, belong exclusively to christians? If they do not, dare any one say that the opposite attributes of incorruption, glory, power, and a spiritual body will not characterize equally all mankind? Let the reader answer as he may—governed by reason or prejudice—we tell him emphatically, that the apostle discusses a question which concerns all the dead universally, and that no man, who has sound pretensions to honesty and scholarship, will assert the contrary! We are thus positive, because we are confident we have the truth to sustain us. And further: We are confident the candid reader will regard

this attempt to appropriate nine-tenths of the word of God to those who, as they often confess in their prayers, are no better than sinners, and deserve the unmitigated wrath of God, as most audacious impudence—the humbuggery of which cannot be equalled!

III. Mr. Hall next attempts to sustain his position by proving *positively*—that is the word—that glory, honor, immortality, &c., are all conditional, and depend upon the righteous conduct of men in this life. His first proof is the following: “To them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life,” Rom. ii. 7. He remarks, “Here goes three of the list at one sweep”!

To this we reply, 1st. The context is in the way of this application of the passage. See verse 10th: “But glory, honor and PEACE, to every man that worketh good, to the Jew first and also to the Gentile.” Now whatever the apostle meant by immortality, it is evident he designates the same thing in this verse by the term *peace*. 2d. We require proof that the apostle refers to the resurrection state at all. The simple quotation of scripture is not proof. 3d. If we are to refer the passage to the future state, then it will follow that only those who seek for immortality will have a future existence; and hence endless misery cannot be true. Besides, it would stand in direct contradiction to all those passages, which we have shown do most unerringly teach the final salvation of all men. 4th. There is another difficulty in the way, from the context. After saying that glory, honor and immortality to those who are obedient, he immediately adds: “Tribulation and anguish upon EVERY soul of man that doeth evil, of the Jew first, and also of the Gentile.” This sounds much like the dec-

laration of Solomon: "God will bring **EVERY** work into judgment, whether it be good or whether it be **EVIL**." As it is undeniable that the tribulation upon **EVERY** soul of man that doeth evil is not to be referred to the future state, it is also undeniable that the previous passage has no such reference; but is to be referred to a time coterminous with the other.

Philiippians iii. 8—11. For an examination of the subject therein involved, see latter part of Section XVII.

The next testimony, by which Mr. Hall would prove the image of the heavenly belongs exclusively to the Saints, *par excellence*; is to be found in Phil. iii. 21.—Our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious *body*, according to the working whereby he is able even to **SUBDU**E ALL THINGS TO HIMSELF."

We shall dispose of this in a way Mr. Hall least expects. 1st. We want proof that the apostle does not use the word *our* in a sense applicable to all men—as we have seen is the case with similar pronouns in the chapter under examination. Can this be done? 2d. Can it be proved that the term *body* relates to *individual* human bodies. If this cannot be done, the text is not in point. 3d. Admitting that the term *body* relates to the individual bodies of the saints, does it not follow from the words,—‘whereby he is able even to subdue all things to himself’—that all bodies will be fashioned in a like image by the same glorious working? Here is a real difficulty for the objector to encounter. 4th. As Mr. Hall believes that some will be alive at the time of the resurrection, and that Christ's second advent will

then take place, can he prove that the apostle has not in view the translation of the living, rather than the resurrection of the dead saints? As the apostle speaks of looking for a coming of Christ, it strikes us that he will find some trouble with this. 5th. We have shown elsewhere, that the world of mankind are spoken of as a *body*, of whom Christ is the glorious head. In the passage in question the apostle terms the body a 'vile body;' i. e. a corrupt body. Of the church or the body of mankind he elsewhere speaks as follows: "Husbands love your wives, even as Christ loved the church, (or *bödy*) and gave himself for it; that he might sanctify and *cleanse* it by the washing of water by the word; that he might present it to himself a glorious church, not having *spot* or wrinkle nor any such thing; but that it should be holy and without blemish." Eph. v. 25—27. Can it be proved that the apostle has not reference to this vile body of mankind; which, eventually is to be fashioned like unto Christ's glorious body by that working by which he is able to subdue all things to himself? These questions undoubtedly suggest to the intelligent reader the true solution of the case; at any rate, they will enable him to see that Mr. Hall's view is not admissible.

IV. The next and last proof Mr. Hall urges in support of his proposition, that the resurrection belongs exclusively to the saints, is predicated on the supposition "that in 1 Thess. iv, Paul treats *upon* the same subject, and refers to the same time *precisely*, that he does in 1 Cor. xv."

Without going through all Mr. Hall has chosen to say upon this subject—which is much and perfectly futile—we shall attend at once to the texts referred to in 1

Thess.; and, if possible, ascertain what bearing or relation they have to the subject in hand. They read as follows: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him: For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead, in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord: Wherefore comfort one another with these words."

One criticism will take this text from the hands of Partialism, and show conclusively that Mr. Hall has no business with it. The common inference is—and it is the one Mr. Hall would draw—that there are some dead out of Christ, and who, therefore, are not included in this happy resurrection. But the mistake has originated in wrong punctuation and false emphasis.—The text should be read thus: "For if we believe that Jesus died and rose again, even so them also which *sleep* in Jesus, will God bring with him. . . . For the Lord himself shall descend from heaven with a shout . . . and *the dead*, in Christ shall rise first." This makes the text to correspond with the declaration, that, all who die in Adam shall be made alive in Christ. Instead, therefore, of the apostle saying anything about two orders in the resurrection, he affirms directly the

contrary. (←) He asserts the resurrection IN CHRIST of the whole human family; the dead and those who shall be alive on the earth at the completion of the resurrection work!

We have thus followed Mr. Hall in his forlorn wanderings after testimony wherewith to prove that St. Paul was a profound ignoramus or charlatan imposter, and the Bible a mass of senseless contradictions! That the task has been severe and perilous, no one will question. Seldom has it been our lot to encounter so large a mass of undigested, and utterly indigestible, headlong criticism; but we trust we have done the reader, whoever he may be, an inestimable service. At any rate, we feel a complaisant satisfaction, in believing that impudence and ignorance have for once, at least, met with a thorough and emphatic defeat. We fancy our feelings are somewhat similar to those of Michael's when he had succeeded in hurling the arch-apostate over the battlements of heaven into the Tartarian gulf!

From the manner in which Mr. Hall opened upon us, we almost anticipated utter and instant annihilation; at least we supposed he had something new to offer—some new and irresistible argument, some brain puzzling syllogism, some new logical contrivance by which we were to be McAdamized *nolens volens*! Else why, we queried, this startling intimation in the very first paragraph, that the fifteenth chapter of First Corinthians would “effectually kill Universalism, and bury it without the hope of a resurrection!” But no, no: our fears were groundless, as the sequel has proved. An examination of Mr. Hall's thirteen pages of pseudo criticism showed us our mistake. In spite of everything, Mr. Hall will

still be Mr. Hall,—not a whit the more, nor a whit the less—always devoid of fair, honest, argument, and ever vulgar and abusive to the last degree. One would suppose that such an everlasting tirade of third rate Billingsgate would, after a time, become tiresome, and that at an occasional contrast would be agreeable. But it is evident Mr. Hall has no relish for contrasts; for, be the subject what it may, serious, comical, or affecting, it is all the same—he always strikes the same key note, goes through the same flourish of trumpets, puts on the same mighty swagger of self-confidence and conceit, and winds up with the same everlasting hallelujah, “Universalism against itself”!

God knows we have no disposition to taunt any man with his origin—especially if it be low or disreputable—but well do we remember hearing this very individual make a public boast that he was educated on the toe-path of the Erie Canal: And, therefore, it will be no harm for us to say, that, if any one doubts the truth of the statement, it is not possible they can have read the book “Universalism against itself;” for its language is the vocabulary of the toe-path, from beginning to end—and but third or fourth rate toe-path vocabulary at that!

But enough of this. We shall close the section briefly with a few

REMARKS ON VERSE 26.

“The last enemy death shall be destroyed.” Says Dr. Clarke, “Death can only be destroyed by a general resurrection: if there be no general resurrection, it is most evident death will retain his empire. Therefore, the fact that death shall be destroyed, assures us of the fact that there shall be a general resurrection: and this

is proof also, that, after the resurrection, there shall be **NO MORE DEATH**”:

But death is said to be the **LAST ENEMY**. The inference we draw from this fact, is, that after the last enemy is destroyed, there will be no danger of falling into the hands of an infinitely malignant demon. For *then* all things will be subject to Christ, himself subject to the Father, and God all in all!

The destruction of the last enemy, supposes the destruction of all enemies. Death will be destroyed by a universal prevalence of life. If wicked men have been God's enemies, or the enemies of their fellow men, they will be destroyed by being made friends! There are many ways of destroying an enemy—each way adapted to the nature of the case. The characters of wicked men are the work of the devil, so called; and they will be destroyed by a destruction of all sinful propensities: For Christ must reign until the last enemy is destroyed!

The destruction of *sin* will be a necessary consequence of the destruction of death. The apostle says, (verse 54) “death shall be swallowed up in victory”—that is, shall be destroyed. He then exclaims, “O death, where is thy sting”! And he immediately adds, “The sting of death is *sin*”! Hence, when death is destroyed, his sting, which is *sin*, will be destroyed—the devil and his works will be destroyed—the **LAST ENEMY** will be destroyed!! Amen! Thanks be to God who giveth us the victory: Amen, and Amen!

We here leave the subject. It would be easy, indeed, to extend our remarks and criticism much further; but this would swell the section to undue dimensions. Besides, we flatter ourselves, that with the intelligent reader, anything further would be superfluous.

What more need be said? We have proved the resurrection of all men IN CHRIST—the subjection of all men TO CHRIST—and the ultimate destruction of the LAST ENEMY of man! Be the result with the reader what it may, we calmly await the issue; and with confidence affirm: “We trust in the living God who is the Saviour of all men”!

SECTION XXXII.

Eph. 1. 9—11. Having made known unto us the history of his will, according to his good pleasure, which he hath purposed in himself: That in the dispensation of the fulness of time, he might gather together in one all things in Christ, both which are in heaven and which are on earth: even in him, inwhom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

The plain and obvious doctrine of this passage may be thus stated: 1st. The WILL, GOOD PLEASURE and PURPOSE of God are associated—which fact destroys the supposition that his will, in reference to the final destiny of man, is only a matter of desire. 2. The will, good pleasure, and purpose of God embrace the final gathering of ALL THINGS into Christ. 3d. That God purposed this, not in man—for if dependent on the creature it might fail—but IN HIMSELF, in the immutability of his own nature. 4th. He who revealed this glorious mystery, worketh ALL THINGS—not according to the imaginings, faith or works of man, but—after the counsel of HIS OWN WILL! From this it follows that God has a will, and that his will is primary and independent.

This accords with the testimony in Isaiah xiv. 27:—
“The Lord of hosts hath purposed, and who shall dis-

annul it? and has stretched out his hand, and who shall turn it back"? It also harmonizes with the fervent prayer of every Christian heart, "Thy WILL, O God, be done"! See Ely & Thomas' Diss. p. 261.


Mr. Hall says, God has made known the mystery of his will that many things *might* be done which are not done; and hence the will of God concerning human happiness depends on man for its accomplishment.

To this we reply, 1st. God's will is according to his purpose, which he hath purposed IN HIMSELF, and not in man! 2d. The will of God is according to his good pleasure; which, says Dr. Clarke, signifies "that **BENEVOLENT DESIGN** which he had purposed in himself; *not being induced by any consideration from without!*" 3d. The will of God respects the gathering together in *one* all things IN CHRIST; which we have proved in the preceding section, is equivalent to the salvation of all men. 4th: The word *might* is not used conditionally, but in a sense absolute. We read, "Whether we live, we live unto the Lord; and whether we die we die unto the Lord: whether we live, therefore, or die, we ARE the Lord's: For to THIS END Christ both died and rose, and revived, that he MIGHT be Lord both of the dead and living"! Rom. xiv. 8, 9. Here the word *might* expresses positive certainty, and is, moreover, connected with human happiness. Such, also, is the case in numerous other instances.

The 'dispensation of the fulness of times' Mr. Hall supposes to mean the entire period of the Christian dispensation. He and Dr. Barnes do not agree. The latter says, "The period referred to here, is that when all things shall be gathered together in the Redeemer at the winding up of human affairs, or the consummation

of all things." He furthermore says, it means "When the times are fully completed; when all the periods should have passed by which he had prescribed, or judged necessary to the completion of the object."

But grant Mr. Hall is right, it is all the same to us; for, be it remembered, the Christian Dispensation is not to close until all things are subject to the Father, and God all in all!

But wonders of wonders; what have we here! Mr. Hall defines the will of God to be  "The New Testament!" Here are his words: "His will, as we have seen is the New Testament"! Of course, then, when the apostle inquires: "For who hath resisted his will?" he means, "who hath resisted the New Testament"! And when Daniel says, "He doeth according to his will in the armies of heaven, &c."—he means he doeth according to his New Testament. And when the Lord says, "I will work and who shall let it"? He means, I will New Testament, and who shall let it! Where is the School Master? He must be abroad, indeed!

Paragraph 4th, requires no reply—there need be no fears that any will be foolish enough to retail its ineffable nonsense.

On the words, "Being predestinated, &c.," Dr. Clarke says: "God having determined to bring BOTH Jews and Gentiles to salvation, NOT BY WORKS, NOR BY ANY HUMAN means or schemes, but by Jesus Christ; that salvation being defined and *determined before*, in the divine word; and the *means* by which it should be brought about; all being according to his purpose, who consults not his creatures, but operates according to the counsel of his own will; that being ever gracious and ever good!"

Having heard the Methodist Commentator, now hear the Presbyterian, on the phrase 'all things,' as it occurs in the text: "All things," says Dr. Barnes, "are placed under Christ, and the design of God is to restore harmony to the universe. Sin has produced disorder not only in *mind* but in *matter*. The world is disarranged. The effect of transgression are seen everywhere; and the object of the plan of redemption is to put things on their pristine footing, and restore them as they were at first. Everything is, therefore, put under the Lord Jesus, and ALL THINGS are to be brought under HIS control, so as to constitute ONE VAST HARMONIOUS EMPIRE! The amount of the declaration here is, that there is HEREAFTER to be ONE kingdom, in which there shall be no jar or alienation, that the now separated kingdoms of heaven and earth shall be UNITED UNDER ONE HEAD, and that henceforward ALL shall be harmony and love"!

"The things which are to be united in Christ, are those which are 'in heaven and which are on earth.'"

These admissions are valuable, coming as they do from the opponents of Universalism. How they would reconcile them with their theories of partial salvation is not our business to enquire; enough for us to know they harmonize with the glorious sentiment of an efficient and ultimate Universal Salvation.

SECTION XXXIII.

Phil. ii. 9—11. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue

should confess that Jesus Christ is Lord, to the glory of God the Father.

In reference to this text, there is one point on which commentators are agreed; to wit: That it expresses in the most emphatic manner the idea of *universality*.

Professor STUART says, that "things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers for the universe." Letters to Channing, p. 100.

Dr. GEORGE CAMPBELL in reference to this text and Rev. v. 13, says, the words things in heaven, earth, and under the earth, "include THE WHOLE RATIONAL CREATION"! Diss. vi. p. ii. Sec. 6.

Dr. BARNES is ever more liberal. He says, "THE WHOLE UNIVERSE SHALL CONFESS that he is Lord. This embraces, doubtless, those who have departed from this life, and, perhaps, includes also fallen angels. The meaning is, that they shall all acknowledge him as universal Lord; all bow to his sovereign will; all be subject to his control; all recognize him as divine"! See *Notes*.

WHITBY defines its meaning to be, "ALL NATIONS OF MANKIND"!—[I find this note in my sketch book, but from whence I obtained it I am unable to say. At any rate I am sure it may be relied on as authentic.]

The fact, then, that the apostles language is to be understood as expressing *universality*, may be regarded as settled.

But, supposing,—the reader will query,—that it be admitted that all rational creatures will confess that Jesus is Lord to the glory of God the Father; will it follow that all men will be saved? Ans. 1st. We read that "Whoso offereth *praise* GLORIFIETH me"! Ps. i.

23. Hence, by confessing that Jesus is Lord, they will offer praise to God; which, to say the least, appears to be incompatible with the idea that any will be endlessly damned. 2d. When Moses besought the Lord to shew him his glory, the Lord said, "I will make all my Goodness pass before thee!! Ex. xxxiii. 18. Hence God's glory consists in the acts of his goodness. Will endless torment consist with divine goodness? Will it be to God's glory? 3d. We read that "No man can say that Jesus is Lord but by the Holy Ghost." 1 Cor. xii. 3. Hence, it will be the influence of the Holy Spirit that will induce the confession that Jesus is Lord. 5th. The text furnishes no intimation that some will bow and confess one way and some another. There is no distinction made as to the bowing and confessing, nor as to the result. It is all to be to the glory of God. 5th. The text is parallel with Isa. xl. 25; and hence, the inference is very clear, that those who make confession that Jesus is Lord will be influenced by righteousness; which they shall swear they have in God.— 6th. The same apostle says, "All have sinned and come short of the glory of God." Rom. iii. 23. From this it appears that when the glory of God is full and complete all men will have quit sinning—will have turned unto the Lord and rendered unto him divine homage.— We honestly confess that, to our mind, this evidence is conclusive that all men will be saved. It will not be amiss to add, that Partialist Commentators seem to have had some apprehension of something of the kind. Dr. Clarke says, "by confessing him to be Lord we may understand that worship which all intelligent creatures are called to pay to God. Dr. Barnes says, as already quoted, "all shall bow to his sovereign will; all be sub-

ject to his control; all recognize him as divine." Professor Stuart says, "What can be meant by things in heaven, that is, beings in heaven, bowing the knee to Jesus, if *spiritual* worship be not meant"? Of Rev. v. 13, he writes as follows: "If this be not spiritual worship, and if Christ be not the object of it here, I am unable to produce a case where worship can be called spiritual and divine"!

Combine all this testimony together, and the intellect must be stupid, indeed, that can resist the conclusion; that, according to the purpose of the Almighty all men ultimately will be brought to know the joys of life everlasting!

Against this view of the case, Mr. Hall levels one objection which he seems to regard as conclusive. It is that men *should* bow—not *shall* bow. Men *should*, he says, do many things which they will not; and hence the bowing and confessing are conditional, and the text refers to the present state of existence.

Now we will venture the assertion that ninety-nine out of every hundred of honest, intelligent men, would understand the term *should*, as used in the text, in the sense of *shall*; and the only reason we can see why all should not so understand it, is, that the prejudice of about every hundredth man might so warp his judgment as to render him incapable of an impartial decision.—We are confident, therefore, that the mass of reason and intelligence will incline to our view of the case.

But, by assuming that *should* in this case is used in a conditional sense, Mr. Hall literally begs the question. So long as a word is used in a variety of senses—sometimes conditional and sometimes absolute, it is not enough to quote examples of its usage in one of these

senses, unless it is first proved they are applicable to the case in hand. Now the word *should* is sometimes used in the sense of shall; and, therefore, the simple quotation of a number of passages in which the word is used in a sense conditional, does not, by any means, prove that the word is used in the same sense in the instance in question. Could it be shown that the texts, which Mr. Hall quotes are strictly in point, then there might, perhaps, be a real difficulty in the way which would demand serious consideration. Here is one weak point in his attack, which, to say the least, renders it utterly futile for the present.

As an instance of the use of the word in an absolute sense, observe the following: "I will not contend forever, neither will I be always wroth, for the spirit *should* fail before me, and the souls that I have made." Isa. lviii. 16. Here the word undeniably is used in a sense absolute. The meaning is, that if God should contend endlessly with the spirit it would absolutely fail. There are many other instances of this use of the word, but this, for the present, we think, will suffice.

But there is another fact to be borne in mind: Jesus was exalted for the express purpose that men should confess that he is Lord to the glory of God the Father; hence, Mr. Hall's position involves a denial that the purpose of God will be done; the contrary to which we have abundantly shown in numerous places.

Finally: Macknight says the text is an allusion to Isa. xlv. 23; which, we have shown in our examination of that text, distinctly sets forth Universal Salvation!—Moreover, the same commentator paraphrases the text as follows: "That at the name of Jesus every knee should bow of things in heaven—the angelic hosts *must*

do him honor as Saviour; and of things upon earth—men *must* do the same; and of things under the earth—all who are in the state of the dead must do this.—Now as Macknight is good authority with Campbellites—their translation of the New Testament being based upon his—we insist that it first devolves on Mr. Hall to settle the question with the friends of his own household before he steps aside to do battle with his neighbors! It is undeniable that the commentator in question refers the text to the future state—when all rational creatures shall willingly confess Jesus is Lord to the glory of God the Father.

NOTE.—Phil. iii. 21 “According to the working whereby he is able even to subdue all things to himself.”

Our examination of this text, in Section xxxi, renders a separate section devoted expressly to it unnecessary.

The force and point of all Mr. Hall has had to say in this connection, may be presented in a single quotation:

“But let us ask Paul, if by Christ’s being *able* to subdue all things, he wishes to be understood he is *able* to save all? The apostle answers, No: “He is *able* to save to the uttermost, all them that come unto God by him.” According to this, notwithstanding he is able to subdue all, yet he is only able to save those who come unto God.”

To this we reply, 1st. Jesus himself affirms all shall come unto him, John vi. 37, and that all men have been given him. John iii. 35. 2d. It remains to be proved the term *save* in the passage quoted means the ultimate salvation. At present this is assumed. 3d. We can compel our friend to eat his own words, and thus acknowledge himself an hypocritical imposter.—From page 202 we quote the following:

“But we shall now show that the fact of God or Christ being *ABLE* to do a thing, is proof that he *will* do it.” And here follows the proof: “Whereby he is

able even to subdue all things to himself." He then adds: "Does not this prove he WILL subdue all things to himself?"

These, reader, are Mr. Halp's own words; and we venture to say, that for fool-hardy rashness they cannot be exceeded. Just look at the results this statement involves:

We read God is *able* of those stones to raise up children unto Abraham. Matt. iii. 9. Has God done it?—Will he do it? Again: "He is *able* to succor them that are tempted." Heb. ii. 18. All men are tempted; hence God will eventually succor all! Again: "Then is our lawgiver *able* to save and destroy." James iv. 12. As God is *able* to destroy all, they will be destroyed:—As he is *able* to save all, they will be saved! Perhaps Mr. H. will say, *if*. We answer, yes, without an *if*! For the fact that God is able to do a thing is proof he will do it! Thus we can prove anything by our author's logic—yes, anything!

SECTION XXXIV.

Col. i. 19, 20. For it pleased the Father that in him should all fulness dwell: And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

FIRST: Of the *number* to be reconciled.—That the phrase 'all things,' means all mankind, seems hardly to admit of question. In the preceding context we read as follows: "For by him were ALL THINGS created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: ALL THINGS were created by him, and *for* him. And he is before ALL THINGS, and by him ALL THINGS consist. And he is the head of the body, the church; who is the beginning, the first born from the dead; that in ALL THINGS he might have the pre-

eminence;" then come the words of the text. In these three verses the phrase 'all things' is used *five* times, and will any one venture to say that in each of these instances its meaning is not unlimited!

In 2 Cor. v. 18, 19, we read: "ALL THINGS are of God who *hath* reconciled *us* [believers] to himself by Jesus Christ, and hath given to *us* the ministry of reconciliation to wit, that God was in Christ RECONCILING THE WORLD to himself, not imputing their trespasses unto them." Here believers are spoken of as being reconciled; and a sinful world as being in process of being reconciled. And as it is admitted that the plan of redemption is universal, it undeniably follows that God's purpose of reconciliation embraces all mankind. If there be any exceptions, they are not sinners; for sinners are those, and those only, who need reconciliation! This sense of the subject we are sure will correspond with every man's judgment; partizan cavilling to the contrary notwithstanding.

SECOND: Of the *nature* of reconciliation.—To be reconciled implies deliverance from alienation of mind, and wicked works—in a word, it implies salvation. In the subsequent context we read: "And *you* [believers] that were sometimes alienated and enemies in your mind by wicked works, yet *now* hath he reconciled." Believers are *now* reconciled by faith in the Son of God—by a living faith which is manifest and confirmed by works; and their reconciliation is the manifest of the ultimate reconciliation of a world of sinners! Macknight says, "This word (reconcile) is used to signify the making of those who were at enmity, friends."

In Rom. v. 10, we read, "For if, when we were enemies, we were reconciled to God by the death of his Son,

much more being reconciled we shall be saved by his life." Salvation and reconciliation are here connected. If it be objected, that, as "being reconciled" is in the future tense it shows that salvation depends upon present reconciliation; we reply, the apostle speaks of believers who are *now* reconciled; or else, of the world as being reconciled prospectively. If the first; the statement is applicable to all believers in all times—to a world of mankind when brought to a knowledge of God.

If the second; then the certainty of universal reconciliation is put beyond controversy.

OBJECTIONS.

1. Mr. Hall thinks that as Christ made peace 'to reconcile' all things, it is uncertain that all will be reconciled; for St. Paul preached the unsearchable riches of Christ "to make all men see;" yet, all men will not see, for some love darkness rather than light.

To this we reply, It must first be proved that all men will not *eventually* see the fellowship of the mystery that was hid from ages by God; for we read, "The glory of the Lord shall be revealed and *all flesh* SHALL SEE it together; for the mouth of the Lord hath spoken it!" Isa. xl. 5, 6. This, of course, does not refer to the millennium, for it is supposed that the glory of that state will be gradually progressive; whereas, here we have the assurance of a *simultaneous* discovery of the Divine glory on the part of mankind—"all flesh shall see it *together*!"

Macknight says the text would read literally,—“To show light to all so as to make them see.”

2. But admitting, says our author, that Christ having made peace to reconcile all things, proves, that they absolutely will be reconciled; still it would be a difficult

task for Universalists, to prove that all things means the whole human family.

Not in the least difficult. In truth it is self-evident.

But if more proof is wanted, here it is: "For he is our peace who hath made both one [that is Jew and Gentile] and hath broken down the middle wall of partition; And hath abolished in his flesh the law of commandments contained in the ordinances; for to make in himself of twain one new man, so making peace; And that he might RECONCILE BOTH unto God in ONE BODY by the cross, having slain the enmity thereby." Eph. ii. 14—16. Here is proof in abundance. The Jews and Gentiles are the two divisions of mankind; which, united, compose the human family. The apostle declares it was God's purpose to reconcile *both* unto himself in *one body*. This corresponds with the text: "And he is the head of the *body*, the Church—that in ALL THINGS he might have the pre-eminence. And having made peace through the blood of the cross, [or having slain the enmity thereby] by him to reconcile ALL THINGS to himself;" [or to reconcile in one body the Jew and the Gentile—the world of mankind.] Blind, indeed, must that person be, who cannot see that in the purpose of reconciliation God has included a world of sinners—all who need reconciliation—for he who is sinless needs no reconciliation!

3. Mr. Hall makes a final effort to show that the context contradicts the doctrine we have predicated on the text—or, in other words, that reconciliation is conditional. He quotes verse 23: "*If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel.*"

We reply, 1st. The passage relates only to those who

were then already reconciled; and consequently, not any now living have anything to do with it, or to expect from it. 2d. Macknight (good Campbellite authority) renders "*since ye continue,*" instead of *if ye continue*. *Since ye continue in the faith, &c.* With him agrees Pierce. As Macknight remarks, this translation "is equally literal with the version in our Bible, and it agrees better with the good opinion the apostle entertained of the Colossians." Any one who will be at the trouble to read the text and context with this amendment, will readily perceive its propriety.

Thus our author's last subterfuge is swept away by the power of truth; before which all error must at last disappear. Never was Truth worsted in an open field with fair play!

SECTION XXXV.

Titus ii. 11. The grace of God that bringeth salvation to all men hath appeared.

If we fully understand ourselves, we have no desire to build up Universalism on an uncertain foundation. We regard the text as only collateral evidence of the great salvation—as being but remotely connected with the grand consummation of our hopes. For this reason, we shall do little more than lay before the reader an abridgement of the views of Dr. Clark in regard to its meaning.

"The grace of God that bringeth salvation to all men hath appeared." [See Polyglott margin] "Now it cannot be said, except in a very refined and spiritual sense that this gospel had then appeared to all men; but it

may be well said, it bringeth salvation to all men. Wherever the gospel comes it brings salvation; it offers salvation from all sin to every soul that hears or reads it. As freely as the sun dispenses his genial influences to every inhabitant of the earth, so freely does Jesus Christ dispense the merits and blessings of his passion and death to every soul of man.—God may in his infinite wisdom, have determined the times and the seasons, for the full manifestation of the Gospel to the nations of the world, as he has done 'in reference to the solar light: and when the Jews are brought in with the fulness of the Gentiles; then, and not till then, can we say, that the *grand revolution of the important YEAR of the Sun of righteousness is completed!*"

A heathen poet, apparently under the inspiration of God, speaks of these glorious times in words and numbers, which nothing but the Spirit of God can equal:

"The last great age foretold by sacred rhymes,
Renews its finished course: Saturnian times
Roll round again, and mighty years, begun
From their first orb, in radiant circles run.
Majestic months, with swift but steady pace,
Set out with him on their appointed race.—
The Fates, when they their happy web have spun,
Shall bless the clue and bid it smoothly run:
See laboring nature calls thee to sustain
The nodding frame of heaven, and earth, and main;
See to their base restor'd earth, seas, and air,
And joyful ages from behind appear
In crowding ranks."

Dryden.

The Dr. furthermore remarks: "As the light and heat of the sun are denied to no nation nor individual; so the grace of the Lord Jesus: this also shines upon all;

and God designs that all mankind shall be equally benefited by it in reference to their *souls*, as they are in respect to their bodies, by the sun that shines in the firmament of heaven!"

Mr. Hall thinks the present tense of the term *bringeth*, proves salvation is confined to the present life. But the participle termination of the verb conveys the idea of continuance; that is the grace of God will *continue* to bring salvation to all men until all are saved.

1 Tim. iv. 8. has been explained in another section; and our authors gratuitous slander of our doctrine at the close of the section needs no reply. We forgive him, for he knows not what he does!

SECTION XXXVI.

Heb. ii. 9. But we see Jesus who was made a little lower than the angels, for the suffering of death crowned with glory and honor; that he by the grace of God should taste death for every man.

Says our author, "Universalists contend, that because Christ tasted death for every man, therefore every man will be saved from this death which Christ tasted"!

We want no better evidence of Mr. Hall's ignorance than this. Did he ever see such a statement in any Universalist book or publication?—did he ever hear it from the pulpit? We presume not. It is purely an imaginative coinage from his own brain—and an accurate measure of his knowledge of the subject he has attempted to discuss!!

The only direct allusion I can find to this passage by an Universalist author, is in Ely & Thomas' Diss. p. 93. Mr. Thomas says: "There would be no impropriety in

reading Heb. ii. 9, thus: "That he by the grace of God should taste death for all." The context of the passage cannot, in my judgment, justify any other than the foregoing interpretation. "Thou hast put *ALL THINGS* in subjection under his feet. For in that he put *ALL* in subjection under him, he left nothing that is not put under him. [God excepted, as in 1 Cor. xv. 27, and as some old MSS. read on the text under examination, 'that he should taste death for *ALL*, God excepted.'] But now we see not yet *ALL THINGS* put under him." I ask whether it is reasonable to suppose that the apostle, after penning this explicit testimony, should intend to say that Jesus did not taste death for the *all things* to be put in subjection under him"?

As it is undeniable that Jesus tasted death for every man, is it reasonable to believe that his death will prove of no avail to a large number of those for whom he died?

If a large number are not benefitted by the death of Christ, will not their condition be the same as though Christ never died?

In such a case, would not the death of Christ be in part unnecessary?

And if some are not benefitted ultimately by Christ's death, will they have any reason for gratitude or thankfulness to God for the gift of his son?

SECTION XXXVII.

Heb. viii. 1—12. Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers.

For this is the covenant that I will make. . . . I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, Know ye the Lord, for all shall know me from the least unto the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.

This scripture teaches, 1st. That a knowledge of God shall be universal. This agrees with the apostle's declaration. 1 Tim. ii. 4. "Who will have all men to be saved and come to a *knowledge* of the truth." 2d. That God will be merciful to the unrighteousness of those embraced in the New Covenant, and that he will remember their sins and iniquities no more. This agrees with the apostle's declaration, Rom. xi. 26, "For there shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob; for this is my *covenant* unto them when I shall take away their sins"!—3d. That in the New Covenant are included the house of Israel and the house of Judah—or, as Dr. Clarke defines it, "All the descendants of the twelve sons of Jacob"! 4th. That the purpose of God in this is absolute, and therefore cannot fail. The promise reads, "I *will* write my laws in their hearts; I *will* be to them a God; and they *shall* be to me a people; I *will* be merciful to their unrighteousness; I *will* remember their sins no more"! Because of this certainty, the New Covenant is said to be "a more excellent ministry"—"founded upon better promises."

1. Mr. Hall argues, if we grant this promise to be absolute and unconditional, still it would only prove the salvation of all the Jews who were living at the time the covenant was made; and as proof he cites the

following: "But there was a certain man called Simon which before time in this same city used sorcery and bewitched the people of Samaria—to whom they all gave heed from the least to the greatest." He inquires, "Did all the Samaritans who would ever live give heed to Simon the Sorcerer"? Our reply is, the entire people of the city gave heed to the sorcerer—that is, the whole of the number spoken of. So of the phrase, 'from the least unto the greatest,' in the text: it embraces the entire number spoken of—that is, "all the descendants of the twelve sons of Jacob." This proof is in our favor rather than against us.

2. The same is also true of his other proofs: "They shall even be consumed by the sword, and by the famine; they shall die from the least even to the greatest." Jer. xix. 12. The meaning of this is, that the whole number spoken of should die. Again: "So the people of Ninevah believed God, and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them. Jon. iii. 5. This embraced all the Ninevites in the city, and of none others did the sacred penman speak. In the text, all embraced in the house of Israel and the house of Jacob; or, in other words, "all the descendants of the twelve sons of Jacob," are included in the phrase "from the least to the greatest." So Mr. Hall's proof-texts are against himself, and the testimony of the Lord still stands; and we must continue to regard this promise as expressing, in the most full and positive manner, what God intends to do.—Who dare add an *if* to the Divine testimony, when God has said ALL SHALL KNOW ME, from the least, even unto the greatest!

SECTION XXXVIII.

1 John ii. 1, 2. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for ours only, but *also* for the sins of the whole world.

The term Advocate is applied to Jesus but once in the New Testament. The original, *parakletos*, occurs in three other places, and is translated comforter. It may also be rendered patron, defender, councilor, mediator, &c.

The term is usually applied to one who pleads the cause of another before any tribunal or judicial court. But in this sense Christ is not an Advocate. The services of an Advocate are purchased and conditional,—the services of Christ are not. Mark: "If any man sin WE HAVE [not *may have*] an advocate with the Father"!

The common doctrine of Christ's advocacy, is an absurdity. God is represented as forgiving the sinner on account of the advocacy of Christ: which implies, that, without such advocacy the sinners repentance would be of no avail! True, it is said that the sinners contrition and sincere repentance procures Christ's advocacy, but it is also believed that Christ is the procuring cause of the divine forgiveness: Hence, without an Advocate, God would damn the sinner whether repentant or otherwise!

Jesus is doubtless called *our* advocate, because we are the only ones who are benefited by his advocacy.—He advocates not our cause, but the cause of God. If men were better acquainted with the cause of God than they now are, they would not sin. It is before the sinner the cause of God needs an advocate; there-

fore, the text says, "If *any man* sin, WE HAVE AN ADVOCATE with the Father."

God says of Jesus, "I have given him for a witness to the people." Christ is a witness to the people from God. He testifies of the unchanging goodness and love of the Supreme Father; and, from the evidence he has given us, we learn that the love of God is stronger than death—that neither death, nor life, nor things present nor things to come, are able to separate us from the love of God, which is in Christ Jesus our Lord!

The word *ilasma*, propitiation, is no where found in the New Testament but in this passage and chapter iv. 10. It occurs often in the LXX. where it signifies "a sacrifice of atonement." Its meaning in the text, is, perhaps, somewhat obscure; but let us hear the apostle elsewhere: "Herein is love, *not* that we loved God, *but that he loved us*, and sent his son to be the propitiation for our sins," Chap. iv. 10. From this it is evident that God was not the unreconciled party; and that the gift of the Son was wholly the result of the love of God. It follows, therefore, that the sins and rebellion of sinners is no barrier to the Father's love; and by a fair analogy of reasoning, we conclude that before an endless separation can take place between God and his children some mightier barrier must intervene. Hence the common idea of propitiation, that it signifies an expiating sacrifice to appease the wrath of the Almighty, cannot be true. One thing, however, is certain: That precisely what is done for believers is done for the rest of mankind. Mark! He is a propitiation for *our* sins, and *not for ours only*—but for the sins of the *WHOLE* WORLD! And if salvation depend on the propitiation of

Jesus, then will the whole world be saved; and Universalism is proved true from this single text.

In our opinion, the text is to be classed with those passages which speak of Jesus being the Saviour of the world—the Lamb of God that taketh away the sin of the world; etc., etc.

In the two paragraphs our author has given upon the text, there is nothing that merits, or really demands, an answer. It may be well, nevertheless, to show him up in one particular; to wit: He takes the position that by the "world," is not to be understood all mankind in the sense of totality; but, as usual, he does not condescend to enlighten our ignorance as to what we are to understand by it. We can afford, however, to forego the exquisite pleasure which his excessive profundity would no doubt communicate, when we have such lights for our guidance as Macknight and Clarke!

MACKNIGHT says, "This appellation (world) is given, either to the wicked of the world or to mankind in general; in which *latter* sense John uses it here, to shew that Christ is a propitiation, not for the sins of the Jews only, but also for the sins of ALL MANKIND"!

CLARKE says, "It is not for us apostles that he has died, nor exclusively for the Jewish people, but for the whole world, Gentiles as well as Jews: all the descendants of Adam. The apostle does not say that he died for any select part of the inhabitants of the earth, or for some out of every nation, tribe or kindred, but for ALL MANKIND!—and an attempt to limit this is a violent outrage against God and his word"! And we will add, that precisely of this "violent outrage" is Mr. Hall guilty.

SECTION XXXIX.

Rev. v. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb, forever and ever.

In many instances—indeed in a majority, Mr. Hall's perversion of the Bible and of Universalism can be thoroughly exploded by a simple and direct statement of our views in relation to the point in question. Such is the case in the present instance. All that is necessary, is to present a straight-forward exposition of the text, and leave the reader to draw his own conclusions.

The following is from that able and ingenious theologian Rev. T. WHITTEMORE:

"The first worship which John saw rendered was offered by the four living creatures, and the four and twenty elders, viz: the representatives of the rulers of the church on earth. Rev. iv. 9—11. They fell down before him that sat on the throne. They worshipped, at first, the Father only, for the Lamb had not then been seen. When the Lamb took the book, to open the knowledge of it unto men, then the four living creatures and the elders, fell down before him, and rendered the prayers and praises of all the redeemed, who had been taken from 'every kindred, and tongue, and people, and nation.' But a sublime scene was yet to appear.—All the hosts of heaven joined in the worship: angels, the number of whom was 'ten thousand times ten thousand, and, thousands of thousands,' said with a loud voice, 'Worthy is the Lamb that was slain,' &c. Here all heaven is included, as well as all who had been re-

deemed on earth, 'out of every kindred, and tongue and people, and nation.' Verse 9. But to show that the Lamb should at last prevail everywhere, that every heart should be sanctified, that every tongue should be attuned to praise, the vision was extended so far as to include the final triumph of the Redeemer! John's mind was carried forward to 'the restitution of all things.' Not that all men then had been converted to Christ; we know such was not the fact; 'every kindred, and tongue, and people, and nation,' had not been converted; but the Christians only, out of every kindred, and tongue, and people, and nation; and they formed but a small part of the whole. They were the first fruits. "These were redeemed *from among men*, being the first fruits unto God and to the Lamb." Rev. xiv. 4, and James i. 18. But is it the first fruits only that are to be gathered in? Surely not: "For if the first fruit be holy, the lump [in due time] is also holy." Rom. xi. 16. When the Revelator, therefore, spoke of those who had been redeemed 'out of every kindred, and tongue, and people, and nation,' he had reference only to the first fruits. But did he neglect the general harvest? Did he mean the first fruits *only* were to be gathered in? Certainly not. For at last 'Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them,' were heard by John to praise God and the Lamb! And it seems to us that the phraseology of the Revelation is peculiar. He *must* have intended all intelligent beings. This is the grandest periphrasis in the whole Bible, the fullest circumlocution. It is no wonder that Professor Stuart said,—'Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew

and New Testament writers, for THE UNIVERSE; (*ta panta*, or *ta panta*, the ALL, the WHOLE.) But further, when John is speaking of those *redeemed on earth*, he says they came OUT of every kindred, and tongue, and people, and nation; ver. 9. But not so here in ver. 13. There is no reference made to the OUT OF; the WHOLE, (*ta panta*) are represented as praising God and the Lamb. Mark the language: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and ALL THAT ARE IN THEM [there is an intentional avoiding of the OUT OF] heard I saying, Blessing and honor; &c., &c."

Verse 14. "And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever." On this Mr. Whittemore remarks: "Unlike the clergy of the present day, the living creatures and the elders, who stood next to the throne of God, made no objection to the salvation of all men, but said 'Amen,' and fell down and worshiped him that liveth forever and ever"! Well put, indeed, and worthy of note.

1. Mr. Hall enters several objections: The first, that the text "proves too much for Universalism, for every creature *will* embrace all the beasts of the field, fowls of the air, &c." To this we reply,—We have no objection to beasts, &c., praising God and being saved; because if they are saved, certainly all men will be.—Besides such a doctrine is expressly taught by Wesley, in several places—particularly in a discourse on Rom. viii. 23. But as the Bible is occupied principally with the concerns, present and future, of the human family, we have good reason to believe the circumlocutory language of the Revelator is used principally by way

of emphasis—to make more emphatic the sublime announcement that the whole rational creation were heard praising God. Dr. George Campbell, in reference to this passage, says, that the phraseology includes “THE WHOLE RATIONAL CREATION”! Will Mr. Hall dispute his authority? We presume not.

2. If it be objected, that if *‘every creature’* is to be confined to human beings, that it cannot mean one in ten thousand, for Paul testifies to the Colossians that the gospel had been preached to every creature under heaven; we reply, 1st. Such phraseology is indeterminate; and therefore it must be proved, that in the instance in question there is something in the context or circumstances of the text, which require a particular limitation. This has not been done; whereas the contrary has been shown. 2d. Macknight says, in reference to Col. i. 23—that the phrase “every creature under heaven” signifies “those nations with whom the Jews had correspondence.” Is his good authority?

3. Mr. Hall says Universalism is against itself by admitting that the joy of the future life are written in this book; for we read, “If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the things that are written in this book,” which shows men may forfeit their right to the bliss of heaven.

Indeed, Mr. Hall!—But you believe(?) that endless misery for the wicked is *one* of the things written in this book! Will God take away the part of the wicked from that? You have caught yourself handsomely, Sir, and struggle as you may, here you are with a Narsissean shirt of your own make stuck fast to your back.—Verily, the way of the transgressor is hard!

SECTION XL.

Rev. xxi. 1, 5. And I saw a new heaven and a new earth. . . . And I heard a voice out of heaven, saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. For the former things are passed away: and he that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW!

This is a very important passage—important, because it is so plain and explicit, that ‘a wayfaring man, though a fool, need not err therein.’

Mr. Hall says it is exactly parallel with Isa. xxv. 8.—Will the reader please turn back and examine Section VI.—for in that Section it is most incontestibly shown that Isa. xxv. 8, is parallel with 1 Cor. xv. 54—which relates to the ultimate destruction of Death, and with its context and parallels to the SALVATION OF THE WORLD!

In *our* estimation, these passages embrace a grand series of events—in fact, a dispensation—extending from the establishment of the gospel through a lapse of years, down to the period when there shall be no more death, and when God the Father shall be all in all.—That the creation of new heavens and a new earth relate to a state of things belonging to this world, there can be no question. See Isa. lxx. 17, 21. See also chap. lxxi. 22, 24. That the time when there shall be no more DEATH relates to a period beyond the resurrection, is also equally true. It follows, therefore, that the prophecy belongs to no fixed period of time, but is to be regarded as progressive, and terminating only with the develop-

ment of those splendid results which shall close up the Messianic period.

How in the name of reason any one can profess to believe the dogma of endless misery, and at the same time render credence to the Revelator's testimony, is, we candidly confess, beyond our comprehension. What! believe that there shall be *no more* sorrow, and at the same time believe in *endless* sorrow! Believe there shall be *no more* crying, and believe at the same time that millions will cry and wail endlessly! Believe there shall be *no more* DEATH, and at the same time believe in an endless death! Really, the believers in endless misery must have a severe struggle between reason and credulity—common sense and prejudice. But they are more to be pitied than blamed,—nevertheless, they are to be blamed for almost wilfully shutting their eyes to the light of truth which beams in upon them from every side.

1. Mr. Hall assumes that the text relates to believers; but of this he does not even offer the shadow of proof.—The Revelator says that there shall be *no more* sorrow, pain, nor crying. Will a soul endlessly damned have no sorrow, pain, nor crying? If nay—how then can the text relate to believers?

2. He assumes that the second death belongs to the resurrection state: but the Revelator speaks of a time when there shall be *no more* death.

3. He assumes that Universalists apply the whole scene set forth in the text, to a fixed period belonging to the resurrection state. This shows his ignorance of our views of scripture and his incompetency to discuss the subject.

4. He says some Universalists contend the text only has reference to the commencement of the church; which shows his incompetency to state the truth when Universalism is in dispute. He never saw the Universalist book in which such an opinion was advanced!

5. He exhorts Universalists after this wise: "Be honest, now, and give it up, and leave that leaky old ship to sink without you,—with Universalism against itself inscribed in letters of living light upon her prow"! —which proves that his impudence and arrogance outshameth Satan himself. Really, our author reminds us of the silly fly; which, lighting on the hub of a coach-wheel, exclaimed, 'see what a dust *we* kick up'! All that prevents our friend from being Alexander the Great —is—is that he is simply Alexander Hall!

We have now gone through with all the passages which Mr. Hall terms the 'proof texts of Universalism.' He has cited *forty-three* in all—but, reader, the half has not been laid before you, nor many of the most important. It is impossible that we should refer to them in a review like this, and it is not necessary; for we have many excellent works in which the whole subject is discussed at large. Please obtain the 'Plain Guide'—'The Pro and Con'—'The Book of Reference'—'Universalism Against Partialism,' &c. &c. These works will lay before you an amount of argument and evidence absolutely irresistible.

In our opinion Mr. Hall has not submitted a single text to a fair and honorable exegesis. That he has striven solely for the mastery, is evident upon every page of his book; and that he has not been scrupulous as to means is equally clear. The consciousness that

we were dealing with an unfair and dishonorable opponent, has been the cause of our being at times severe beyond what was agreeable—but therein we trust we have not erred.

We deem the testimony which has been presented as conclusive as testimony can be. There may be some exceptions as to the way the work has been done, but that it has been done effectually we think few will deny. And the result which it discloses, how incomparably glorious! God is the Universal Father—Christ the Universal Saviour—Heaven the Universal Home. My soul fills with rapture as the vision unfolds itself to my longing spirit. Slowly but surely I see creation assuming the glorious vesture of her first fair morning—the genius of Harmony smiles on all the Universe—and THE INTELLIGENT CREATION delivered from the ‘bondage of corruption,’ send up a joyous shout of UNIVERSAL JUBILEE!

“Sound the full chorus! let praises ascend
To God the Creator, our Father and Friend.
Sing, for the light of his truth is before us,
And we will give thanks, and rejoice in his name;
His banner of love in its glory waves o’er us;
That love will continue forever the same”!

CHAPTER II.

THE SECOND COMING OF CHRIST.

PART I. On this subject, Mr. Hall manages to spin out 82 pages of pointless and irrelevant matter—we shall review it thoroughly in about twelve.

Our position is, The Second Coming of Christ, properly so called, is not a present but a figurative coming; a past and not a future event. And in this opinion we are sustained, as we shall have occasion to show, by such men as Drs. Macknight, Warburton, Clarke, Bishop Newton, and many others; all Partialist authorities,—believers in endless misery.

And first, we will lay before the reader an abstract of the views of Dr. Macknight—authority which Campbellites will not dispute—as their version of the New Testament is founded in part on the basis of his translation. The Dr. maintains the following positions:—

1st. That there are other comings of Christ spoken of in Scripture, besides his coming to judgment; and that there are other things besides this mundane system, whose end is thus foretold; and that it is of these other matters the apostles speak, when they represent the day of their master, and the end of all things, as at hand." 2d. That "in the prophetic writings of the Jews, great exertions of divine power, are called the *coming*, the *appearance*, the *presence* of God." 2 Sam. xvii. 1, 10, 12. Ps. xlvii. 2, 5. Isa. xix. 1. 3d. That "it was natural for the apostles, who were Jews, to call any signal interposition of Christ, as governor of the world, *his coming* and *his day*. Accordingly, those exertions of his power whereby he destroyed Je-

rusalem and the temple, abrogated the Mosaic institutions and established the gospel, are called his coming and day, in allusion to the ancient prophetic language, and because Christ himself in his prophecy of those events recorded in Matt. xxiv, has termed *them* the coming of the Son of Man." See Dan. vii. 13. 4th. That the "coming of the Son of Man in the clouds of heaven," applies to the abolition of the Jewish hierarchy. 5th. That the declaration, "This generation shall not pass till these things be fulfilled," related to the generation then living; and that the apostles, by the "end of all things," "meant the coming of Christ to destroy Jerusalem and put an end to the institutions of Moses." 6th. It is no objection to this view, that the disciples connected his coming with the end of the world, or age. "For the Jewish doctors divided the duration of the world into three ages: the age before the law, the age under the law, and the age of the Messiah. The disciples knew the age under the law was to end, when the age under the Messiah began. And, therefore, by the end of the *age* or world, they meant the age under the law"!! 7th. "The apostles by the coming of Christ, meant his coming to establish his kingdom over all people, nations, and languages." See Dan. vii. 13, 14. This is evident from Matt. xvi. 28: "There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom. 8th. EVERY PASSAGE in which the apostles have spoken of these things, may, with propriety, be interpreted of Christ's coming to establish his kingdom, destroy Jerusalem, and put an end to the law of Moses"! *Notes on the Epistles, Section IV. of Preface to 2 Thess. Also, Clarke's Com. Pref. to 2 Thess.*

Thus you see, reader, the Dr. covers the entire question in controversy, and makes the most satisfactory concessions in favor of the Universalist views. But, without wasting a single word by way of glorification, we will go at once to the Bible, and prove to a demonstration that our Partialist Commentator has not conceded an iota too much.

In the xxivth chapter of Matthew, the disciples are represented as proposing to our Saviour the following questions: "When shall these things be? what shall be the sign of thy coming, and the end of the world?"—These questions are evidently one inquiry put in two forms: first of the *time*, secondly of the *signs* thereof. Our reasons for this opinion are the following: 1. The form of the sentence shows the disciples supposed that his coming, and the end of the world or age, would make but one event—that the sign of the one would be the sign of the other also. 2. The questions appear to have been suggested solely by our Lord's remark concerning the destruction of the temple. 3. There was nothing in the previous discourse of Christ, calculated to induce an inquiry of an event, at least, many thousand years distant, and of which they knew nothing, and of what our Saviour had not uttered a word. 4. The Saviour in his reply gives no intimation that he is speaking to separate questions, differing in character and widely separated by time; but he answers directly to one point, speaks of events necessarily connected, and combines in one grand whole as cotemporaneous events, the end of the age, his second coming, and a judgment according to works. 5. The form in which the other evangelists record the questions, forecloses finally all room for doubt. Mark thus: "What shall be the sign when all

these things shall be fulfilled"?—or ended (*"pente ante sunteleisthai*, instead of Matthew's *sunteleias ton aionios*—the verb *ended* instead of the noun *end*."') Luke thus: "What the sign when *these things* shall come to pass?" "Accordingly '*these things*' belonged to the same event with what was called Christ's coming and the end of the world or age." These, reader, are our reasons, and we cannot but regard them as conclusive of the truth of our position.

But we will now summon before us another believer in endless misery. The great Methodist Commentator, Dr. Adam Clarke, shall testify in our favor. We will lay before the reader an abridgment of his comments on the xxivth chap. of Matthew; and the reader will be careful to note the *italicised* and CAPITALIZED words.—We quote the Dr. literally:

Verse 3. 'End of the world,' or *age*, viz: the Jewish economy.' [In this are agreed, Hammond, Le Clerc, Whitby, Pearce, Beausobre and L'Enfant, Doddridge, Macknight, Wakefield, Kenrick, and others. *Paige*.] [In what follows Jesus answers his disciples; and we beg the reader to remember that the personal pronouns, which we shall italicise, refer to them.] Verse 4. Jesus answered and said take heed that no man deceive *you*. 6. And *ye* shall hear of wars—but the *end* is not yet. 7. There shall be famines and pestilences in divers places. 9. *Then* shall they deliver *you* up to be afflicted. 13. But he that shall endure unto the *end*, the same shall be saved. "Unto the end; to the destruction of the Jewish polity. Shall be saved: shall be delivered from eminent dangers. Not a single christian perished in the destruction of Jerusalem." 14. And this gospel of the kingdom shall be preached in *all the world—then shall*

the end come. "Perhaps no more is meant here than the Roman empire; for it is beyond controversy that *pasan ten oikoumenen*, Luke ii. 1, means no more than the whole Roman empire; as a decree for taxation from Augustus 'æsar could have no influence beyond the Roman dominions." Then shall the *end* come: "then a period shall be put to the whole Jewish economy." 15, 16. When *ye*, therefore, shall see the desolation spoken of by the prophet Daniel—*then* let them which be in Judea flee unto the mountains. 21. For *then* shall be great tribulation, such as was not since the beginning of the world to *this* time, NO, NOR NEVER SHALL BE. 23. *Then* if any man shall say unto *you*, Lo, here is Christ; believe it not. 27. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be. "Our Lord in the most particular manner points out the very march of the Roman army; they entered Judea on the east, and carried their conquests westward, as if not only the extensiveness of the ruin, but the very route which the army should take, were intended by the comparison of the lightning issuing from the east and shining to the west." 29. IMMEDIATELY after the tribulation of *those* days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. "The word *immediately*, shows that our Lord was *not* speaking of any *distant* event, but something immediately consequent on calamities already predicted; and that must be the destruction of Jerusalem! In prophetic language, great commotions in the earth are often represented under the notion of commotions and changes in the heavens."—See Isa. xiii. 9, 10. Ezek. xxxii. 7, 8. Isa. xxxiv. and

many others. 30. *Then* shall appear the sign of the Son of man in heaven—and they shall see the Son of man coming in the clouds of heaven with power and great glory. “The plain meaning of this is, that the destruction of Jerusalem shall be such a remarkable instance of divine vengeance, such a signal manifestation of Christ’s power and glory, that all the Jewish tribes shall mourn! By *tes ges*, of the land, in the text, is evidently meant here as in several other places, the land of Judea and all its tribes.” 31. And he shall send his angels: “His *messengers*.” With a great sound of a trumpet: “The earnest call of the gospel.” Gather his elect: “The Gentiles who were now chosen in place of the rebellious Jews.” 33. ~~Q~~—So likewise *ye*, when *ye* shall see ALL THESE THINGS, know that it is nigh even at the doors!

Thus you see, reader, Partialists must surrender their main citadel of proof into our hands; for Dr. Clarke and Dr. Macknight testify unequivocally in our favor. But we will now prove our position from other portions of the Bible. Mark the following: “For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works. Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom.” Matt. xvi. 26, 28.—Cruden paraphrases this text thus: “There are some at this day living who shall be witnesses of the evils which shall befall the Jews.” The following authorities we quote from Paiges’ Commentary. *Pearce*. “This is meant of his coming to visit and punish the Jews. John the apostle (we know for certain) lived long enough to see this coming of Jesus in his kingdom.” *Rosenmuller*.

In this passage reference is had to the propagation of the gospel throughout the whole world, and the destruction of Jerusalem and the Jewish state, as we learn from verse 28." To the same effect, Lightfoot, Hammond, Knatchbull, and others. Thus, according to the best authorities, the second coming of Christ took place during the lifetime of some who heard him speak. The language of Mark is substantially to the same effect.— "And he said unto them, verily, I say unto you there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Mark viii. 38. ix. i. Clarke, by the way, says, "this verse properly belongs to the preceding chapter, and to the preceding discourse." Hence, Mark refers to the same event as does Matthew, and fixes the coming of Christ at precisely the same period. But to place the question beyond all doubt, we will cite the prophet Daniel. Mark the following: "I beheld till the thrones were cast down and the Ancient of days did set. . . . And the JUDGMENT was set and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and there was given unto him dominion, and glory, and a KINGDOM"! Here the judgment and the coming of the Son of man to enter upon his reign are connected; and hence the texts above quoted refer to one event, and prove the second coming of Christ to have passed 1800 years. This is a self-evident fact.

And this result corresponds precisely with other texts of scripture. For example, the following: "When they persecute you in this city flee into another; for verily I say unto you ~~ye~~ ye shall not have gone over the cities of Israel till the Son of man be come"! In reference to

this, Mr. Hall has the following singular remark: "Christ completed his first coming when he arose from the dead; thus the apostles had not gone over the cities of Israel until the Son of man had come from the grave"! But that will never do. Had such been Christ's meaning, he should have said, Ye shall not have gone over the cities of Israel till the Son of man shall have *finished* coming! But Christ was not quite that absurd. Pearce says the meaning is, "Till the Son of man be come; that is in the destruction of the Jewish state." Hammond: "Before they shall have gone over all the cities of Israel, that fatal destruction, or coming of the Son of man shall be." Whitby: "Ye shall not have gone over the cities of Israel, till the Son of man be come with his Roman army to destroy that nation and burn up their cities."

Once more: In Matt. xxvth chapter, our Lord, after describing the events of his coming, subjoins: "This generation shall not pass till all those things be fulfilled." Mr. Hall explains the term generation to signify '*race*.' To this we reply, by the statement of a few facts: Four Greek nouns occur in the New Testament each translated generation. 1. *Genesis*: It occurs three times and signifies, birth, nativity. 2. *Gennema*: It occurs nine times and signifies, the thing born or produced. 3. *Genos*: It occurs twenty-one times and signifies, genus, race, stock. 4. *Genea*: It occurs forty-two times. It is the word translated generation in the text; and it signifies an age or generation of men, averaging thirty years, or say three generations in a century. In not one instance is it translated *race* or *nation*!


These testimonies must suffice; although a large amount still remains behind. We flatter ourselves,

however, that we have thoroughly established our position, that the second coming of Christ is a *past* event.—One remark now in reference to Mr. Hall, and we will close this part of our subject. He says Universalism paralyzes the power of the gospel. No man, he says, can console the afflicted saints with the promise that ‘the coming of the Lord draws nigh;’ for all such soul-stirring motives it places in the past tense. Indeed! And is that all the comfort the gospel affords to the afflicted? Is the announcement that Christ is to come in thunder and lightning, and damn to eternal woe millions of the human family, all the consolation we can derive from the scriptures of truth? What then becomes of the assurance of life and immortality—that the ‘Lord loveth whom he chasteneth’—that God is ‘kind to the evil and the unthankful’—and the best friend of man in the universe? The ‘power of the gospel’ indeed! Partialism is an utter stranger to the power of the gospel!—having no power but to drive men mad, or to make them pitiful, cringing slaves, through fear of their heavenly Father! Poh! The ‘power of the gospel’ no more consists in Mr. Hall’s idea of things, than it does in the announcement that Nebuchadnezzar erected a golden image on the plains of Dura!

· PART II. We shall now pass in review the strongest of Mr. Hall’s reasons for believing that the coming of Christ is yet future.

1. “Ye men of Galilee why stand ye gazing up into heaven? The same Jesus which is taken up from you into heaven, shall so come in LIKE MANNER, as ye have seen him go into heaven.” Acts i. 11. Ans. Dr. Clarke informs us that many of the commentators refer this to Christ’s coming to put an end to the Jewish state.

Just what we had reason to expect; but we are sorry he has not given us the names. The phrase, *LIKE MANNER*, does not compel us to suppose that *all* the circumstances of Christ's second coming were the same. Jesus was informed of certain Galileans whose blood Pilate had mingled with the sacrifices, and he said, "Except *ye* repent ye shall all *LIKEWISE* perish." But, does any one suppose he meant that all those who did not repent should be slain by Pilate, or be crushed by the tower of Siloam? We presume not. Yet he said, "except ye repent, *ye* shall all *LIKEWISE* perish"! Neither are we to infer from the words 'like manner,' that all the circumstances of Christ's second coming would correspond with his ascension. Of God it is said, "Behold the Lord rideth on a swift cloud, and shall *come* into Egypt." How? personally? Certainly not. Nor do our opponents believe that Jesus will come again in 'like manner.' He ascended alone: They believe he will come with saints and angels. He ascended to enter upon his reign: They believe he will come at its termination. He ascended in presence of his disciples only: They believe he will come in presence of a world, etc. etc.—We presume the chief correspondence is this: He came in *humiliation*; he ascended in *glory*; and in 'like manner' he came in the glory of his Father. Some Universalists, however, apply this to a third coming; but we see not the necessity. 2. The foregoing being disposed of, nine-tenths of the battle is fought. But again: "HE SHALL COME WITH THE CLOUDS OF HEAVEN," Rev. i. 7. Matt. xxiv. 30. Ans. The first Dr. Clarke refers to the punishment of the Jews. Of the second, Matthew Henry thus writes: "This refers to another prophecy concerning the coming of the Son of man in Dan. vii.

13, 14, which is applied to Christ, Luke i. 33." 3. "HE SHALL COME WITH HOLY ANGELS." Matt. xiv. 31. Ans. This refers to Matt. xvi. 27, which we have already explained. The term *angel* signifies *messenger*, and is applicable to men, good or bad. 4. "HE SHALL COME IN FLAMING FIRE." 1 Thess. i. 7, 8. Ans. Indeed! We thought he was to come in 'like manner'!! Did Christ ascend to heaven in flaming fire? Does any one believe Christ is yet to make a personal appearance, *literally* enveloped in flaming fire? We presume not. 5. "HE SHALL COME UNAWARES." 1 Thess. vii. 2. Ans. Dr. Clarke thinks the whole has a double meaning; that it refers to Jerusalem's destruction and to the final judgment. But he says, "It appears most probable that it is of the *former* event, *chiefly*, that he speaks here."—There can be no doubt of this; but that he alludes to the *latter*, there is not a particle of proof. 6. "THE EARTH SHALL BE BURNED UP." 2 Pet. iii. 10. Ans. Similar language occurs in Isa. xxxiv. in reference to the destruction of Idumea. Observe: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.—My sword is bathed in heaven; behold, it shall come down upon Idumea. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone—the smoke thereof shall go up forever"! All this took place many centuries ago.—Mr. Hall tells us *how* the world could be burned up. He says—"the rocks and mountains could be changed to heaps of brimstone,  and all uniting in one grand and ETERNAL explosion, which will one day wrap this earth in one CONVOLVING sheet of flame"!!! How easy it is for a man to make an ass of himself! 7. "THE WICKED SHALL BE DESTROYED." 1 Thess. i. 7, 9. Ans. See

Luke xvii. 30, 31. "Even thus shall it be in the day when the Son of man is *revealed*. In THAT DAY, he which shall be upon the house top, and his staff in the house, let him not come down to take it away." This undeniably relates to the destruction of Jerusalem and the events connected therewith. See Luke xxi. 22. "These be the days of *vengeance* that all things which are written may be fulfilled." This refers to the same events. For the meaning of the phrase "presence of the Lord," see Gen. iv. 16, Jonah i. 3, and other places. To the objection, that the brethren at Thessalonica were little interested in the destruction of the Jewish state, being so far distant, we reply in the words of Macknight: "As the Jews were the bitter persecutors of the christians, in *all* countries where they had any power, it must have been a great consolation to the brethren *everywhere*, to be assured that the power of their chief persecutors was soon to be utterly broken"! *Com. 1 Pet.* iv. 7.

[For remarks on 1 Thess. iv. 16. 1 Cor. xv. 23, 26, see exposition of 1 Cor. xv. in Chap. I. See the same for remarks on Phil. iii. 20, 21. The remaining texts cited by Mr. Hall, are sufficiently explained in Part I. of this chapter.]

Thus our author's attempt to prove a second coming of Christ yet future, is a most signal failure. And, what is better, we have fought him chiefly with his own sword—by testimony from believers in endless misery! The truth is, the mass of Partialists know nothing of the writings of their own authors. Did they but know that there is scarcely a text, in reference to this subject, on which they agree; they would, in our opinion, be less willing to render an easy credulity to every ignoramus, or cunning deceiver, who makes an exhortation or writes a book!!

CHAPTER III.

THE JUDGMENT.

Our author next proceeds to edify his readers with his views of "The General Judgment." With 'twenty five incontrovertible arguments' he proposes to prove that 'the day of Judgment is yet future, after death, and at the resurrection of the dead.'

Before entering upon the main subject, however, Mr. Hall stops to let go a shot at the Universalist view of the case. If his statement can be believed, Universalists have "two theories with respect to the day of Judgment; so that when one gives way, the other is seized as the only true ground upon the subject."—And to support these *two* theories they have *three* texts of scripture—yes, reader, all of *three* texts of scripture to support *two* theories—each individual text, of course, point blank against them. This, it must be confessed, is somewhat of an inauspicious state of things, but, as our modest and truth-loving author's veracity is above suspicion, we must make the best of it we can; and as honest men be thankful for small favors.

It may interest the reader to know what those *three* proof-texts are, and what relation they have to the subject. The first occurs in John ix. 39. "And Jesus said, For *judgment* I am come into this world; that they which see not might see, and that they which see might be made blind." Our author says that this text refers to the displays of Christ's miraculous power in attestation of his Messiahship. To this we have no particular objection; though to us, it appears rather to denote the manifestation of the true characters of men, which

would be one of the results of Christ's ministry. "I came into the world, that the children of light and the children of darkness might be distinguished." Be this as it may, one fact is beyond dispute: ✂ The word *judgment* does not necessarily refer to a judgment beyond death! This Universalists *have ever* maintained; and, it is precisely what Mr. Hall ADMITS.

The second text occurs in John xii. 31. "Now is the judgment of this world: now shall the prince of this world be cast out. "Wonderful to tell, our author confesses that of the true meaning of this he is utterly ignorant. He thinks it may refer to the judgment of the chief priests against the Saviour: but in our opinion the sense of the text would be accurately expressed if the word *krisis*, here rendered judgment, were merely clothed in its English form, *crisis*, and left untranslated. A *crisis* was near at hand in the life of our Saviour. His death was about to be consummated; and, "thenceforth, the cause of truth and holiness was to become triumphant over falsehood and ungodliness, gradually overthrowing every opposition, until all should be purified and gathered to Jesus, the author and finisher of faith, according to the assurance in verse 22: ✂ "And I, if I be lifted up from the earth, will draw all men unto me"!!

The third text occurs in 1 Peter iv. 17. "The time *is come* that Judgment must begin at the house of God." Our author thinks that as we dispense with the italicised word *one* in Ia. xlv. 24, we should in this case dispense with the italicised words, *is come*. Does Mr. Hall mean to say that the italicised words in *every case* are either necessary or unnecessary? If so, he is a greater blockhead than we have heretofore taken him

for. In the next place he says *is come* is in the present tense, and *must begin* in the future; which, in his estimation, does not make sense. Wonderful, indeed!—What would he say of sentences like the following: The time *is come* when we *must depart*? The time *is come* when we *must begin* work? &c., &c. Would he presume to say that these sentences are senseless or improper? We presume not. Neither is the construction of the text improper; and he knows it!

Macknight thinks the text refers to the judgment which came on the Jews, as described in Matt. xxiii. 35. Dr. Clarke's opinion, which we earnestly recommend the reader to examine, is the same. And now, pray what two theories of a judgment do these *three* texts support? It would no doubt puzzle the wise Mr. Hall to tell. The truth is, they simply develop a grand doctrine of the scripture; to wit: that God executes judgment in the earth; a doctrine supported not only by three texts but by more than ~~THIRTY~~!! See Section V.

Let us now proceed to Mr. Hall's twenty-five incontrovertible arguments; which, by the way, are merely twenty-five quotations of Scripture, coupled with a mass of foolish rodomontade, and saddled with a mongrel, hotch-potch melange of doctrines which he dignifies by the name of Universalism! We shall only examine those texts generally supposed to be of the most difficult construction, and on which our author places the most reliance.

I Heb. ix. 27, 28. And as it is appointed unto men once to die, and after this the judgment, so Christ was once offered to bear the sins of many.

Our author says Universalists have two ways of interpreting this text; to wit: 1. That after ~~this~~ the judg-

ment does not mean after death but after *this* appointment; 2. That *tois anthropois*, here translated men, should have been rendered *these* men, meaning the Jewish high priests.

Unluckily for our truth-loving author, he has fallen into an error here. In the first place, no Universalist ever maintained, that the adjective *this*, positively referred to the appointment. It may have been suggested that its reference was doubtful and involved a difficulty, but further than this no Universalist has ever affirmed. Mr. Hall's grammatical parallel, as he terms it, is not in point. It is true, if we should say, 'It is appointed unto men once to die, and after this the funeral,' it would be very improper to understand us to mean that a man must have his funeral sermon preached before he dies. But, to apply this illustration to the text, is literally begging the question. It is a *settled fact* that a man's funeral must take place after his death; but it is *not* a settled fact that the judgment must take place after death. This is the very thing to be proved. In the illustration, the fact that the funeral is subsequent to death is a fact previously known. Not so in the case in question; and hence, we suppose it has been argued that the reference of the adjective *this*, is indeterminate. In the second place, it is not true that Universalists say that *tois anthropois* should have been translated *these* men. *Tois* is an article, and in this place should be rendered by our English article *the*; but which, in the phrase in question, certainly implies the same as *these*. A literal translation of the text might read thus: 'As it is appointed unto *the* men;' i. e. the men who ministered in the priestly office; 'once to die'—or to signify their death by sacrifice—and after

this the judgment'—that is, they could go into the holy place and obtain assurance of the temporal salvation of the people; 'so Christ was once offered to bear the sins of many; and unto them who look for him shall he appear the second time'—or in his risen state of glory, his judgment—'without sin unto salvation.' If the apostle by the term death had meant the natural death of all mankind, it is likely he would have said so. He could easily have said, It is appointed unto *all* men once to die; but the truth is, such was not his meaning, nor will the text bear such a translation.

Our author next denies that the death spoken of was a figurative death, as Christ did not die a figurative death. Certainly, Christ did not die a figurative death; but the comparison is not between the manner of the two deaths, but between the number. Thus: As it is appointed unto men *once* to die—so Christ was *once* offered.

If Christ's death was pre-figured by the sacrificial death of the priests, Mr. Hall thinks it follows that Christ must have died often; as the high priest went alone into the holy place *once* every year. This mistake is founded upon the same error as the one above. It was *once* appointed for men to die; so also it was *once* appointed that Christ should be offered to bear the sins of many.

Mr. Hall says, that instead of the people being judged after the sacrificial service, they were blessed. Another error. The word judgment does not necessarily imply condemnation. In every legal judgment, those who are judged are justified or condemned. In this case men were adjudged to *JUSTIFICATION*. For *as* under the Legal dispensation it was appointed unto the men to die

once the year, and after this justification before God; so Christ was once offered, &c. But suppose we admit that to *die*, in the text, means literal death, and that judgment means condemnation. Then we read thus: As it is appointed unto all men literally to die, but after death condemnation! Can the objector stand that?

Let us now prepare for a dive into Greek. You know, reader, our author is somewhat of a Grecian.—Hear him now, discourse right learnedly, and withal politely: “Universalists make a great ado if any one should happen to quote the text this way: ‘It is appointed unto all men once to die and after this the judgment.’ But with all their ridiculing and sarcastic slang about making a new Bible, &c., it can be demonstrated to be the true meaning of the text. Turn to your Bible and read Acts xvii. 30: ‘The times of this ignorance God winked at, but now commands *all men every where* to repent;’ and then turn to your Greek Testament, and you WILL FIND there that same knotty little word *tois anthropois*, that Universalists have been trying the last fifty years to drive into the *sanctum sanctorum*. Let us read Heb. ix. 27, in this way, and we have the true idea of the apostle: ‘It is appointed unto all men every where once to die, and after this the judgment!’ We hope Universalists will now be satisfied, and that we shall hear no more of their learned blustering about *tois anthropois*, and the Jewish high priests”!

If in former cases Mr. Hall merely fell into the statement of an error, in this case he has stated a downright falsehood. What would the uninformed and credulous reader infer from the above statement? and what would

Mr. Hall wish him to infer? Evidently, that *tois anthropois*, in Acts xvii. 30, is there rendered all men every where. But would not the reader be deceived by such an inference? He certainly would. *Tois anthropois* is not, nor cannot be, translated all men every where!! There is not an instance of such a translation, of acknowledged correctness, under heaven! And the inference is, that Alexander Hall is either an IGNORAMUS or an IMPOSTER! The phrase in Acts xvii. 30, there translated 'all men every where,' is *tois* the, *anthropois* men, *pasi* all, *pantachou* everywhere—literally, all the men every where. But this does not occur in Heb. ix. 27, at all! [Those who would see a further exposition of this subject are referred to *Cobb's Compend*, *Ballou's Lecture Sermons*, &c.]

2. THE PARABLE OF THE RICH MAN: LUKE XVI. 19—31. We give the following condensation of Mr. Hall's remarks on this subject, together with proper replies thereto. 1st. "Although this is a parable it is predicated on *facts*; as for example the parable of the Good Samaritan. In that case, there was literally such places as Jerusalem and Jericho—such men as thieves—men were robbed—there were such men as Levites and Samaritans; and such things as oil, wine, beast, pence, host, &c. Ans. Will this apply to the parable in question? No; the objector will not abide the test for a moment. Behold and see! In the case in question there were *literally* such men as a Rich Man and Lazarus—there was such a thing as a man's *bosom*—into Abraham's *bosom* a beggar was carried by angels—there was a place called hell, and a man there lifted up his eyes and saw a man in another man's *bosom*—there was such a thing as *water*, and a man in hell prayed that another

man might bring a *drop* on the *tip* of his finger to *cool* his tongue, &c., &c., to the end of the chapter! Appropriately indeed does the wise man say: "The legs of the lame are not *equal*, so is a *parable* in the mouth of *fools*!" 2d. "The Jews believed in hell and future punishment; but Christ did not reprove them therefor."

Ans. One sect of the Jews only, believed in future punishment; and their doctrine Jesus most pointedly condemned; Matt. xvii. 6—12: ⚡ Beware of the doctrine of the Pharisees! But the Jews also believed in the transmigration and pre-existence of souls: Did Christ reprove them for that? 3d. "But Universalists will ask, if wicked men enter into misery as soon as they die, what is the use of a judgment? We ask, if a thief enters into a jail when he is arrested, what is the use of a day of trial?" Ans. The cases are not parallel. Where a man is imprisoned for trial his ultimate destiny is *uncertain*; is such the case with a man who dies? Is such the case in relation to the *rigorous*? Is it not a prevailing opinion that the moral character in which a man makes his exit from the body fixes his eternal condition? Most certainly; and we most emphatically press home the question, What the use of a general judgment, which would, in fact, be nothing but a *de novo* process, reversing no former decision, nor changing any one's fate for the better or the worse? 4th. 'By attempting to apply the Universalist view of the two parties concerned, to a literal construction of the parable, he virtually admits it to be a literal relation of fact. We have already shown the absurdity of this in our reply to objection. 1st. The consequences are such as no man will abide by for a moment. Besides, we wish the reader to bear in mind,

that Universalists understand the relation to be a parable—that it is a figurative relation of events which were transpiring at that time; and, of course, should not be literally construed. Says LIGHTFOOT: "Whoever believes this not a parable, but a true story, let him believe also those little friars whose trade it is to show the monuments at Jerusalem to Pilgrims, and point exactly to the place where the house of the rich glutton stood." Says WHITBY: "This is only a parable and not a real history of what was actually done." Says WAKEFIELD: "To them who regard the narrative as a reality, it must stand as an unanswerable argument for the purgatory of the Papists." With these authorities coincide Dr. GILL, BATE and others. And these are all of the Partialists school of theology!—perhaps, with the exception of Wakefield.

In conclusion, we will subjoin a few facts in relation to *Hades*, the word rendered *hell* in the parable. 1. The Hebrew *sheol* and the Greek *Hades* are synonymous terms. 2. The Hebrew *sheol* is always rendered by the Greek *Hades* in the Greek translation of the Old Testament; and no where in the latter does the word *sheol* signify a place of endless punishment. 3. The first time *hades* occurs in the New Testament it is used in reference to the city of Capernium; of which our Lord says, "it shall be thrust down to hell;" and of which Dr. Clarke says, "It denotes the desolation to which those cities were reduced." 4. The *soul* of Christ was put in *Hades*. Acts ii. 27, 28.—5. Christ is said to have the *keys* of *Hades*. Rev. i. 8.—6. *Hades* is to be destroyed: "O death I will be thy plague! O *Hades* I will be thy DESTRUCTION"! Hos. xiii. 14.—1 Cor. xv. 55.—7. Dr. G. CAMPBELL says, "In my judg-

ment, it ought NEVER in scripture to be rendered *hell*; at least in the sense wherein that word is now understood by Christians"! Dr. A. CLARKE says, "The word hell in the common translation, conveys *now* an IMPROPER meaning of the word; *because* hell is only used to signify the place of the damned"—For an explanation of the parable, see Univ. Book of Ref; Ely and Thomas' Diss., &c., &c.

3. "Fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matt. x. 28.

That this text is no proof of the doctrine of endless misery we shall directly show by the statement of a few facts. 1st. The word *Gehenna*, translated hell in the text, is used in the New Testament 12 times. 2d. The term is not found in the Greek translation of the Old Testament, nor in the Apocraphy, nor in any classic Greek author. 3d. In point of fact, the word was used but 8 times—seven by our Lord and once by James. It is true it occurs 12 times in the Gospels, but the evangelists relate the same discourses in which our Lord used the word. 4th. ALL that was said about *Gehenna* was spoken to the Jews. Not once is it named to the Gentiles in all the New Testament. If the term relates to a place of future punishment hereafter, were not the Gentiles interested in it? 5th. The original Hebrew words from which *Gehenna* was derived, never once signify a place of future misery in all the Old Testament. 6th. Josephus, who wrote his works shortly after the New Testament was written, frequently alludes to future punishment, but he never calls it punishment in *Gehenna*. 7th. *Gehenna* is contrasted with the kingdom of God; and hence must mean the

punishment that came upon the Jews. Mark ix. 47.—The apostles never preached Gehenna punishment to Jews or Gentiles. 9th. The text does not say God *will* destroy soul and body in hell; but merely says he is *able* to do so. God is able to do many things he never will do. John the Baptist said, "God is *able* of these stones to raise up children unto Abraham." Matt. iii. 9. Mr. Hall says what God is *able* to do, he will do. Will he do this? 10th. Dr. Clarke says, "To destroy both soul and body, is a *proverbial* expression." We have an illustration in the prophet: "Therefore shall the Lord, the Lord of hosts, send among his fat ones a leanness, and under his glory shall he kindle a burning like a burning fire; and the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest and his fruitful field, BOTH SOUL AND BODY: and they shall be as when a standard bearer fainteth"! Isa. x. 16—18. Here the phrase undeniably relates to temporal destruction; and from all the facts and circumstances of the case, we conclude that such may be its meaning in the text. If believers in endless misery dissent from this view, let them explain the above facts if they can, *prove* their affirmation, and cease to assume the whole ground in dispute. Mr. Hall has not made the slightest attempt to do any thing more than caricature and misrepresent Universalism. It is evident he is not extensively acquainted with our views upon this subject. We recommend him to peruse Balfour, Ballou, Dods, and others; and then stay awhile at Jerusalem until his beard be grown, before he gives the public a second edition of Alexander Hall. For ourselves, we think the ra-

tional view of the subject [granting the terms of the text are to be understood in a literal sense,] is this:—God was the power the disciples were to fear: He was able to kill or destroy not only the body but the soul, the mind. The literal import of the expression, destroy both soul and body, is, that it was the destruction of one in the *same sense* as of the other. The allusion then is not to endless misery, but to God's *ability* to annihilate—utterly destroy the whole man, soul and body, in Gehennah; or by those judgments that were expressed by Gehenna, the most terrible and destructive punishment that was known among the Jews.—This we say, appears to us to be the rational view of the subject, *if* it be conceded that the phraseology is not proverbial or figurative. We refer those who are curious to examine the subject further, to Dods' Sermons, Ballou on future retribution, and to an article by H. Ballou, D. D., in Univ. Expos. Vol. 11. p. 164.

4. Marvel not at this; for the hour is coming in the which, all that are in their graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life; they that have done evil to the resurrection of damnation. John v. 28, 29.

There are certain difficulties that must be surmounted before this text can be claimed as having anything to do with the future. 1st. It must be proved that the resurrection of the *body* is a truth of the Christian Scriptures. This we deny, and call for proof. Paul says the body which dies "*is not* that body which shall be." Besides, the resurrection of the body involves several Philosophical impossibilities. 2d. It must be proved that all men are *in graves*. This we also deny. Besides Mr. Hall has frequently argued that Enoch and

Elijah were not in graves, and that many will remain *alive* at the final coming of the Saviour. *He*, therefore, cannot obviate this difficulty, whatever any one else may do. 3d. It must be proved, directly *contrary* to general belief, that the *soul* is in the grave. The text reads, "*They* that are in the graves shall *hear*." Can a simple dead body hear? Can the sense of hearing exist in the body independent of the soul? We presume not; and hence Partialists are bound to believe that the soul is in the grave. In the language of Mr. Lock: "According to this interpretation of these words of our Saviour, [i. e. that they relate to a resurrection of the body] no other substance being raised but what *hears* his voice; and no other substance hearing his voice but what, being called, comes out of the grave; and no other substance coming out of the grave, but what *was* in the grave; any one must conclude, that the soul, unless it be in the grave will make no part of the person that is raised, unless it can be made out that a substance which was never in the grave can come out of it, or that the soul is no substance"! 4th. It must be proved that the term *graves* does not involve the same idea as the same term in Ezek. xxxvii; and that it signifies the literal habitations of the dead. 5th. It must be proved that the phrase *erchetai hora*, which in the text is rendered *the hour is coming*, does not apply to events which were then near approaching. This cannot be done; for it occurs in six other instances in John's gospel, in all of which it signifies the near approach of specified events. See chap. iv. 21, 23, xvi. 2, 4, 26, 32. 7th. And finally, it must be proved that it is not parallel with Dan. xii. 2. All this mass of difficulty must be surmounted before our opponents can

be allowed to even *commence* the appropriation of this text to their theory of a future judgment. And we beg leave to say that is not one third of what *can* be said in the way of objection.

And now a word of Mr. Hall. He denies that the term graves is used figuratively as in Ezek. xxxvii, because the phrase in Ez. is "your graves," instead of "the graves," as in the text. And he makes this singular assertion: The words, *the graves*, "is never once used figuratively in the whole Bible." True, perhaps not in the plural, with the exception of the text and verse 25; but the words *the grave* is used figuratively more than once. For example: Ps. xxx. 3. "Thou hast brought up my soul from *the grave*." The quibble, however, is at once disposed of by the single remark, that the personal pronoun *your* was used, because a person, or persons were spoken *to*; and hence correct grammar required that form of speech. In the text, persons are spoken *of*; consequently the definite article *the* is used. Will not Mr. Hall allow Jehovah to speak correct grammar? The word rendered graves in Ez. is *mnemeia*; a word of the same meaning is rendered graves in John. And now mark, "A resurrection to immortality is never described as a resurrection from *mnemeia*, the graves, but, whenever any adjunct of this kind is used, the phrase almost invariably used is *anastasis ton nekron*, the resurrection of the dead"! Hence, the word graves, in the text, instead of proving the immortal resurrection was intended, proves the contrary.

Without pursuing Mr. Hall through all he has had to say on this subject, we think the mind of the candid reader is now fully prepared for a rational expositio

of the text. It is generally a sufficient answer to error to make a plain statement of the truth. By a reference, then, to the context, we discover our Lord was speaking of a moral revolution then nigh at hand. In verse 24, he speaks of the life of faith in the gospel and its saving efficacy. "Verily I say unto you, he that heareth my word and believeth on him that sent me, HATH everlasting life, and shall not come into *condemnation*, (*eis krisin*) but IS PASSED from death unto life"! Mark the capitalised words. The everlasting life was *then* enjoyed by *faith*; and the believer through the same medium HAD PASSED from death unto life. Christ then adds, in the 25th verse: "Verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall *live*. For as the Father hath life in himself, so hath he given the Son to have life in himself; and hath given him authority to execute judgment, (*krisin*) also, because he is the Son of man." Then follows the text, without the slightest intimation that the subject of discourse was changed. It will be seen, also, that the same Greek word rendered damnation in verse 29, is rendered condemnation in verse 24, and judgment in verse 27. The truth is, our Lord had reference to Dan. xii. 2, which undeniably relates to a period long past; and we have no right to understand the text to speak of a different transaction. When the Son of man came in those tremendous judgments with which he had threatened the unbelieving Jews, his voice was then heard both by believers and unbelievers. The former came forth to a full sense of their guilt and condemnation, while the latter came forth to a more full enjoyment of

life and happiness. This we conceive to be a rational view of the subject.

5. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2.

We have stated that this text is parallel with the one just examined. If we are correct in this, then its exact import and application is already fixed. If the reader is still in doubt about the matter, let him pay strict attention to what follows: 1. The words *many of them*, instead of *all of them*, does plainly except some; which would not be the case if the words had reference to a general resurrection. If, in reply to this, we are referred to the following: "And the graves were opened, and many of the bodies of the saints which *slapt* arose, etc;" We answer, the reply is inadmissible; because the text says of those who should awake, *some* should awake to *shame* and some to life. Did some of the *saints* at Christ's crucifixion awake to shame and everlasting contempt? 2. The verse preceding describes the time when the event here recorded should take place; namely, "When Michael should stand up, the great Prince which standeth for the children of thy people." It will be conceded on all hands that the reference here is to Christ; and the allusion in verse 11 to the "taking away of the daily sacrifice," settles beyond the shadow of a doubt the meaning of the text.—See Matt. xxiv. 23, where the Saviour quotes this precise language. 3. In verse 7 we read, "When he shall have accomplished to scatter the power of the holy people, **ALL THESE THINGS shall be FINISHED.**" The objection, that the *power* of the holy people was not scattered till after Jerusalem was destroyed, and therefore

the awakening must have been subsequent to that event, is not valid. The declaration is, 'all these things shall be *finished*'—not, all these things shall then take place; which would have been the phraseology were the objection admissible. Is not the *power* of the 'holy people' *now* scattered? The truth is, the 'awakening' of Daniel and the 'resurrection' of John refer to one event; and both refer to a period of time passed 17 centuries ago!

6. SIN AGAINST THE HOLY GHOST Matt. xii. 31, 32.—Partialists will have a hard tug to carry this text safely upon their shoulders. Just observe the difficulties which lay in their way: 1st. The Greek word *aion*, a form of which, is rendered world in the text, signifies *they* say, endless being, or eternity; hence, they are bound to read, the blasphemy against the Holy Ghost shall not be forgiven in this *eternity* nor in the *eternity* to come! 2d. Mark says, "ALL SINS shall be forgiven unto the sons of men, and BLASPHEMIES wherewithsoever they blaspheme;" hence, if there is one blasphemy which God will never forgive, then has the Holy Spirit contradicted itself! 3d. The Bible expressly declares, "The blood of Jesus Christ, his son, cleanseth us from ALL SIN." 1 John 1, 7, 4th. St. Paul says, "Christ Jesus came into the world to save sinners, of whom I AM THE CHIEF." 1 Tim. 1, 15. 5th. Dr. Clarke says, "every sin may be repented of under the Gospel dispensation"! Nor does Mr. Hall meet one of these difficulties? No, not a solitary one. He simply attempts to prove that the Universalist view of the text is not true—not a step further does he go. But admitting heir view of the text is not true; does it prove that the Partialist view is? Certainly not. And hence, we

are not logically bound to pursue the subject further. The objector claims the text as proof of a future judgment; we deny it and call for proof. But the Universalist view of the text is *not* erroneous. Dr. Clarke says, I am fully satisfied the meaning of the words is, neither in this dispensation, viz: the Jewish, nor in that which is to come, viz: the christian." Dr. Campbell, Bishop Newton, Grotius and others, say the form of expression here is a common Hebraism. Bishop Newton says, "It is a common figure of speech in the oriental languages to say of two things, that the one shall be and that the other shall not be; when the meaning is only that one shall happen sooner than the other.—As in this instance of our Saviour: "Heaven and earth shall pass away, but my words shall not pass away." The meaning is, Heaven and earth shall sooner or more easily pass away, than my words shall pass away."—Mr. Hall argues if those blasphemers were not to be forgiven in the Christian dispensation, then they must have suffered punishment or remained unforgiven until now. That does not follow. But grant it does, it does not prove *endless* punishment. It is very evident that the Saviour referred to a period belonging to the present state of things. When a man dies and becomes a subject of the resurrection, we have already proved he is immortalized and fully constituted a child of God in the highest sense. The examples Mr. Hall has given of the use of the term *world*, only prove the weakness of his case. He has given us 14 examples, and in 7 out of that number *world* is translated from *kosmos*, signifying the earth or world, but never age—6 from *aion*, and may in every case be rendered *age*—1 from *oikoumene* signifying the people of the world. Heb. xi. 5.—Th

language of Mark, "hath *never* forgiveness," can mean no more than the language of Matthew. Besides, do we not read: "The fire shall be *ever* burning upon the altar; it shall *never* go out." Lev. vi. 13. "The sword shall *never* depart from their (David's) house." 2 Sam. xii. 10, &c., &c. The phrase 'eternal damnation' (*aiōnion krisis*) may be rendered, the judgment of the age!

7. Acts xxiv. 25. "And as he reasoned of righteousness, temperance, and a judgment to come, Felix trembled."

That this text does not refer to a judgment after death, we think is evident from the following, among other reasons, which we quote from Mr. Balfour; *Essays* p. 279. 1st. Paul's audience on the occasion, consisted of Felix and Drusilla. Whitby informs us, that Felix was degradingly avaricious, cruel, and unjust; and that Drusilla had eloped from her husband, and was then living in adultery with Felix. 2d. Paul did not merely preach *before* his audience, nor *at them*, but *to them*; for he reasoned of righteousness. The word righteousness, is here opposed to all kinds of injustice &c., of which Felix was deeply guilty. The word temperance here stands opposed, not so much to intemperance in eating and drinking, as to *incontinence*. 3d. It is probable that Paul preached to Felix a judgment in the earth; for the wrath of God was revealed against the unrighteousness of men. Felix was a heathen, and preaching a judgment to come some thousand years after, was more likely to excite his mockery than his fear, as the resurrection did, when Paul preached it at Athens.

We have now explained all the principal proofs on which our author predicates a general judgment here-

after. It is unnecessary that we should take up each of the scriptures quoted and prove their irrelevancy to the point in question, as the reader can easily see that the out-works of the fortress are more easily beaten down than the main citadel. We shall conclude the chapter by stating a few facts concerning the original words rendered judge, judgment, condemnation, damned, damnation, etc. in the New Testament.

Three words are rendered judgment, &c.; viz. *Krino*, *Krises*, *Krina*. The first occurs as many as 77 times in its different forms in the New Testament; and is rendered *judge*, *judged*, and *judging* 62 times; and once *damned* (2 Thes. ii. 12.) It is also rendered, *determined*, *decreed*, *ordained*, *concluded*, *esteemeth*, *called in question*, *sentence*, *condemneth*, *condemning*, *law*, etc., in different places,—The second occurs upwards of 40 times, and is rendered about 30 times *judgment*, 7 times *condemnation*, and twice *damnation*. See Matt. xxiii. 33; Mark iii. 29.—The third occurs about 30 times, and is rendered *damnation* 8 times, *judgment* and *judgments* several times, *condemned* and *condemnation* about 6 times and in 1 Cor. vi. 7, it is rendered *go to law*; and in Rev. xviii. 20, *avenged!* See Univ. Book of Ref. p. 194.

The intelligent reader will readily make a proper application of the above facts; and the unintelligent reader need only be told, that it is highly presumptuous to predicate so important a doctrine as a future judgment on words of such various meanings.

CHAPTER IV.

CONDITIONAL SALVATION.

Our author styles his fourth chapter "twenty-five distinct arguments in favor of the conditionality of a future life."

About Mr. Hall's meaning here, we are not so clear. What does he mean by the conditionality of the future life? Does he mean that our future *existence* is conditional?—or that our future happiness or misery is conditional? In the absence of all direct information we are left to conjecture. We know our author is an ANNIHILATIONIST. Is it not highly probable, that he covertly means that our future *existence* is conditional? We think so. And in such a case, believers in endless misery are as much at loggerheads with Mr. Hall as ourselves!! Be this remembered.

But, perhaps, we are not left entirely to conjecture. What construction should be put upon the following? "Glory, honor, and IMMORTALITY! are CONDITIONAL—and *is* suspended upon a continuance in well doing"!! p. 238. Now that we know Mr. Hall does not believe in endless misery, and that he *does* believe in the ANNIHILATION of a part of the human family, is it not probable, nay is it not certain, that by the conditionality of the future life, he means *not* the conditionality of future happiness, but the conditionality of future EXISTENCE! Be this as it may, we shall now proceed to show that his twenty-five distinct arguments; which are little more than twenty-five quotations of Scripture; involve neither the one nor the other.

1. Matt. v. 12. "Rejoice and be exceedingly glad; for great is your reward in heaven."

On this text our author perpetrates the following singular comment: ☞ "But I here state, once for all; that the word *heaven* has no OTHER meaning in the New Testament than the world of celestial bliss"!! Singular! Indeed, most singular! Does our author intend to write himself down a blockhead in the view of the whole community? If such was his intent, he has accomplished it most effectually. His assertion is false, utterly false!—and here is the proof: Luke xiii. 19. "The *fowls of heaven* lodged in the branches"—i. e. the fowls of 'celestial bliss'! Rev. xvi. 21. "There fell on men a great *hail* out of heaven"—i. e. out of 'the world of celestial bliss'! Chap. xxi. 1. "I saw a *new heaven*"—i. e. a new 'world of celestial bliss'! See also many other places. And now, reader, what think you of Mr. Hall as commentator? Marvelously well informed, is he not! Our author says, "The Saviour informs us that those who suffer persecutions for his sake *shall be* rewarded in heaven." Ans. He informs them no such thing. The Saviour says, "great IS your reward in heaven"—*not* will be!

2: Rev. xiv. 13. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord FROM HENCEFORTH: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We are very sorry to accuse our author continually of falsehood and misrepresentation; but when truth is at stake, the truth must be spoken. He represents the author of the Pro and 'on as making two admissions:—
1. That by death, in the text, is meant the 'literal death

of the saints.' 2. 'That the works of men follow them into eternity.' This is all false; utterly false! And what is more surprising, Mr. Hall has the impudence to refer us to the very page where the admissions can be found! viz: the 345th. Nothing of the kind occurs there. At this very moment our eyes are resting on the 345th page of the Pro and Con, and we pronounce the assertion unqualifiedly false!!

This text referred to believers in the present life, and to no others. Mr. Whittemore, in his commentary on the book of Revelation, has given the sense of the passage as follows: "Blessed are the dead who die in the Lord [the christians who were dead to sin while in Christ,] from henceforth [because the power of the persecutor is broken;] Yea, saith the Spirit, for they rest from their labors [their toils and sufferings, as the Thessalonian christians rested when Christ came to take vengeance on his enemies;] and their works do follow them; [i. e. if they were faithful, the fame of their purity and their wonderful deeds, as signs of their faith, shall attend them wherever they go." See Mr. Whittemore's remarks at large.

But if the reader is determined to understand by death, the literal death of christians, let him consider attentively the following remarks by Rev. Asber Moore:

"But here we shall be reminded that there is an important part of the passage, concerning which we have thus far said nothing: '*And their works do follow them.*' Are we to conclude from this expression that the works of the persons spoken of actually follow them into the future state of existence, and there continue with them? What are the works of men in this world? even the best of men—the very martyrs to the cause of Christ?

The voice of inspiration declares, and all human experience confirms the fact, that *'all have sinned and come short of the glory of God.'* And let us suppose that a company of the best men have passed away from this life, and now stand before God in the spiritual world.—*Their works* are with them, and these works are exhibited in the presence of the Almighty. Well, what is the amount of these works? To say nothing in regard to an *eternal weight of merit*, let us inquire whether these godly men have in all respects ever performed their duty? If they have in any wise been remiss in simple duty, it is in vain to talk of their great *merit*. Our Saviour said to his immediate disciples,—‘When ye shall have done all those things which are commanded you, say, We are *unprofitable* servants; we have done that which was our *duty* to do.’ But this company of good men cannot even say that they have done their *duty*—and they are therefore worse than unprofitable. Their best deeds fall far short of the perfect righteousness required by the divine law; while their *sins* are many and great. And though just and true, compared with other men, they are obliged to confess, after all, that salvation is *not of works*, but the free gift of God’s grace !

But we do not believe that the Revelator meant in the passage before us, to furnish any information concerning works that follow men into the spiritual and immortal world. The works of a man may follow him and be known in the world, after he has ceased from his labors. Thus, St. Paul says of righteous Abel, Heb. xi. 4, ‘By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it, he, being dead, *yet speaketh.*’ Now in the very same sense

that Abel's *speech* continued after he was dead, did the *works* of the persons mentioned by St. John *follow them*. Being dead, *they yet work*; and the fruits of their labors are seen and known and enjoyed wherever man is blessed with the hopes and comforts of that religion, in behalf of which they did not count their lives dear unto themselves. Though they were put to death, their *works* were not destroyed, but their influence still continues as Abel speaks by his righteous example to the sons of men.

Solomon says, 'The memory of the just is blessed.'—It lives in the hearts of posterity. And while we witness the continuance of the faithful labors of those devoted and self-sacrificing servants of God who laid down their lives in the service of Christ, we revere their toils and cherish their memory with grateful feelings. Their works live with us; and while 'the name of the wicked shall rot,' the righteous shall be held in everlasting remembrance."

3. 2 Tim. iv. 6, 8. "For I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight: I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me in that day; and not to me only, but unto all them also that love his appearing." See also Rev. ii. 10..

1st. Does 'that day' refer to the day of Paul's death? We think not. Did all who loved the appearing of Christ receive a crown of righteousness the day Paul died?—Does 'that day' refer to a day of judgment thousands of years hence? Has not Paul received his crown of righteousness yet—nor Enoch, Elijah, and all the worthies of old? It is believed good men go to heaven when they

die. Do they not then receive their crown of righteousness; or are they obliged to wait thousands of years thereafter? It strikes us there is a difficulty here which Partialists, with their present views, will hardly overcome! Let 'that day' mean what it may, it is very evident it does not refer to a day of judgment hereafter. It will not be denied that 'that day,' and the 'appearing,' refer to the same time; and of the time of the appearing, verse 1st of the same chapter informs us: "I charge thee, therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead at his *appearing* and his kingdom." Daniel informs us when the judgment of the quick and the dead took place, viz: at the time our Saviour received his kingdom—an event long since passed. Dan. vii. 9, 14. And this agrees with the testimony of Peter, who says, 1 Pet. iv. 5, "Who shall give an account to him that is *ready* to judge the quick and the dead"! And this, Whitby and Macknight, and other commentators agree, alluded to the close of the Jewish dispensation. We appeal to every candid man to say—was Christ in Paul and Peter's day *ready* to judge the quick and the dead at the consummation of all things? 2d. What is meant by the crown of righteousness? Most persons understand it to mean the happiness of the heavenly state; but we wish that those who think so would take the trouble to prove it. Mr. Hall does nothing of the kind. In scripture phrase, when dignity or honor is conferred on a person, he is said to be crowned. Ez. xvi. 12. When a person is degraded, he is said to lose his crown. Sam. v. 16. The year is said to be crowned with God's goodness. Ps. lxxv. 11. We also read of a crown of pride, Isa. xxviii. 1, 3; a crown of glory, Do. lxii. 3; a crown of mercy and kind-

ness, Ps. ciii. 4. In Prov. iv. 9, it is said wisdom delivers a crown to such as have her; and in chap. xii. 4, a virtuous woman is said to be a crown to her husband; and in many other places, too numerous to mention, the term is used in a similar sense. What the crown of righteousness was which Paul expected, he himself shall inform us. ☞—"Therefore, my brethren, dearly beloved and longed for, *my joy and crown*"! Phil. iv. 1. Paul here calls christians his joy and his crown. But he shall inform us when they were to be his crown. ☞—"For what is our hope, or joy, or crown of rejoicing? Are not even *ye* in the presence of our Lord Jesus Christ at his coming? or at his appearing and his kingdom!—For *ye* are our glory and joy." 1 Thess. ii. 19, 20. It is obvious, then, that christians were to be Paul's crown at Christ's coming. And how they were to be his crown at this period is thus explained by himself: '*YE ARE OUR GLORY AND JOY*'! This exposition of the text preserves the harmony of the scriptures, and renders it no longer a matter of doubtful disputation, what Paul meant by his crown. See Balfour's Essays, p. 229, 287.

If it be objected, that not only was Paul to receive a crown, but also all those who loved Christ's appearing, we reply: it is not necessary to suppose that the crown of each was alike. Paul's crown may have been christian's, but the crown of his brethren may have been something different. Thus we read in Rev. iii. 11,—"*Hold that fast which thou hast that no man take thy crown.*" Hence, it is evident that be the crown of life, or crown of righteousness, what it may, it was something a man could possess here on earth, and which another man could take.

4. 1 Pet. i. 3, 5. "Blessed be the God and Father of our

Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Mr. Hall assumes that the 'last time' here, is the time when Christ shall deliver up the kingdom to God the Father. This needs proof; but our author does not venture any. The apostle says, 1 John ii. 18, "Little children, it is the last time"! And in verse 20, of the same chapter, in which occurs the text, he says, Christ 'was manifest in these last times.' The truth is, the phrase last time, or last times, never once in all the Bible relates to the end of the world, end of time, or the consummation of the Messianic period! We challenge contradiction.

The salvation of which the apostle speaks, related to the period *when* he was speaking. Mark what he says in verses 8 and 9: "Whom having not seen, ye love; in whom, though ye now see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls"! Here salvation is spoken of as *then* being received, and cannot therefore relate to the final salvation. There is not one passage from Genesis to Revelation which suspends the final salvation on any act of the creature in the present life. We have shown, on the contrary, that man's future salvation depends on being raised in the character of the first fruits of them that slept—on being constituted children of God, in the highest sense, *new* children of the resurrection!

5. 2. Pet. i. 10, 11. "For so an entrance shall be

ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Our author assumes that the everlasting kingdom of Christ is the kingdom of eternal glory. Singular temerity! Read the following: "Who ~~hath~~ delivered us from the power of darkness, and **HATH TRANSLATED US** into the kingdom of his dear Son." Col. i. 13. Will not that do? Besides, if the testimony of Paul may be credited, the kingdom of Christ cannot exist in eternity. See Dan. vii. 27, which shows that the everlasting kingdom is in this world.

The remaining passages which occur in this section the reader will now be able to understand and apply. Many of them have already been explained in other parts of this Review, and of course it is not necessary to refer to them again. We shall close the chapter with some excellent remarks, which we conceive to be highly pertinent to the subject, from the pen of Br. A. B. Grosh; and which, if the intelligence and candor of the reader could be depended on, would be a sufficient reply to all that has been, or can be said on the subject of conditional salvation. Br. Grosh remarks:

"One half, at least, of the disputes in the world, arise out of a misunderstanding of the terms used to express our meaning. And a great number of the errors in theology rest more on some sectarian, narrow *meaning* attached to some peculiar words and phrases, than on the phrases or words themselves. Arminians have affirmed and Calvinists have denied, when, probably, as in many other cases, neither understood clearly whereof they affirmed or denied! And Universalists, too, not fully released from the theological dust thus raised and continued, have, at times, as blindly affirmed and denied,

as our opposers, according as they took Arminian or Calvinistic ground; when, if they had but looked at all sides of the terms and subject in dispute, (or, in other words, maintained Universalist ground,) they would have done whatsoever they did do, understandingly.—Such, at least, was confessedly the former conduct of the writer.

Let us, then, define our terms, and then can we clearly convey our meaning to the minds of others. If, after doing this, we differ only *in words*, all dispute should cease between us; but if we differ in *ideas* or *meaning*, we will be the better prepared to investigate the truth or falsity of either sentiment.

‘CONDITION, the state of a thing or person,’ is the primitive meaning—and ‘the pre-requisite of that state,’ or terms by the previous performance of which, the state itself may *afterwards* be entered into, is the derivative or secondary meaning. ‘SALVATION, a healthy or happy state,’ is the proper meaning; and in the scriptures is applied in a physical, political and spiritual sense—in a temporal and immortal point of view. Moses was a Saviour of the Jews from Egyptian bondage, as well as from temporal, spiritual evils. Jesus was the Saviour of those on whom he wrought miracles—the blind, dumb, deaf, leprous, and insane—from physical evils, as well as of others from spiritual bondage in this life; and will finally be (as he now is prospectively,) the Saviour of the world from sin and death. And he was the Saviour of those Jews who became christians from the national judgments which befel that unbelieving nation, as a people or generation. We perceive, then, the impropriety of limiting the terms ‘save,’ ‘saved,’ ‘salvation,’ or their opposites, ‘damn,’ ‘damned,’ ‘damnation,’ (and their

synonymes, 'condemn,' 'condemnation,') to a future and immortal state of being. They are much oftener (indeed, *almost altogether*,) applied to this state of being than to the future.

We believe, then, that faith, conversion, repentance, (by which the scriptures mean reformation of life,) and regeneration or the new birth, (by 'faith which works by love,') are a condition or state of salvation. That is to say, *faith is salvation* from unbelief and its consequent condemnation—*conversion is salvation* from a state in which the faculties and powers are perverted—*repentance is salvation* from a career of wrong-doing—and *regeneration is salvation* from an evil life of darkness, guilt and condemnation. So far from being mere requisites which must first be performed in order to obtain an after salvation, they are *the very state itself in which salvation is enjoyed*. Of course, then, this salvation is of the present life, and not of the immortal state. It is salvation by faith, and not by reality or knowledge—by hope, and not fruition—by conversion and repentance here, and not by the resurrection and return to the immediate and personal presence of God in immortality—by regeneration through living faith here, (which makes us *adopted* children of God,) and not by that higher birth through the resurrection to immortality, which will make us equal to the angels, and the children of God in the highest and most peculiar sense, by making us children of the resurrection.

And this salvation by faith, hope, &c., will endure just as long, and no longer, than the faith, hope, &c., last. When faith is lost in knowledge, hope in fruition, and conversion, regeneration, &c., in the complete regeneration of the resurrection, then this inferior degree

of salvation will be swallowed up in that superior and immortal salvation which can never be diminished or cease. And so, when unbelief ceases, and perversion of soul ends, and the sinner gone astray is brought back to God, the condemnation of which these are the state or condition, will end also. For there can be no condemnation when unbelief and sin are destroyed—no more than there can be salvation where there is neither faith nor knowledge—hope nor fruition.”

CHAPTER V.

PERSONALITY OF THE DEVIL.

Our author's reasons for the existence of a personal devil, are about as conclusive as that of the old lady, who remarked that the existence of a devil was perfectly clear; else, how could men make a picture of him!

Mr. Hall argues thus: If because Judas was called a devil, and Peter Satan, there is therefore no other devil except Judas and Peter; then according to the same logic, because Moses was called a *god*, and Abraham *lord*, there is therefore no other Lord God except Abraham and Moses"!

'If'!—Ay, there's the difficulty! Do Universalists reason thus? Do they say there is no other devil except Judas and Peter? Let our author himself answer: "Thus according to Universalism we have divers kinds (i. e. *many* kinds) of devils—and he specifies *eleven* kinds himself; and then adds—they make out almost as many devils as there were frogs in Egypt"!—Comment is unnecessary!

The same logical *hocus pocus* is attempted on other premises: "If because God is said to perform many wonderful works, he is therefore a *real* being, and not a personification of a good principle; then according to the same logic the devil must be a real being and not a personification of an evil principle, for many wonderful works in the scriptures are ascribed to him"!

'According to the same logic'? Ay, truly: But whose logic is it? Not ours, most certainly. Who argues to the personality of God in this loose illogical manner?—

We presume our author may claim the originality of the idea, and no one will contest his title. But let us extend this marvellous logic a little further; and perhaps we shall be amused as well as instructed by its results. The proposition stands thus: 1st. Many wonderful works are attributed to God; therefore God is a real being. 2d. Many wonderful works are attributed to the devil; therefore the devil is a real being.—Argument extended.—1st. Many wonderful works are attributed to the evil passions of men; therefore the evil passions of men are real personal beings. 2d. Many wonderful works are attributed to the good passions of men; therefore the good passions of men are real personal beings. 3d. Many wonderful works are attributed to the fire and to the wind; therefore the fire and the wind are real personal beings!—The wind is said to have brought locusts upon Egypt, blown down Job's house, nearly shipwrecked the Saviour, caused Jonah to be cast into the sea, shipwrecked St. Paul, &c., &c. Now if the wind performing all these exploits, is not a real personal being, I defy a Campbellite to prove that God is a real being, and "the Bible anything more than a mere principle of humbuggery"! "According to this logic," our author is cut up *secundem artem* with his own sword!!

But, says Mr. Hall, "the best plan of testing a doctrine, is to substitute the definition for the word itself, and see what kind of sense it makes." Certainly; that is *one* way to test a doctrine; and as our author thinks it is the best way, he will doubtless have no objection to be tried by his own rule. For the word *devil*, *satan*, &c., we will substitute *fallen angel*: "Now the *fallen angel* was more subtle than any BEAST of the field

which the Lord God had made." "And the Lord God said unto the *fallen angel*, Because thou hast done this, thou art cursed above all *CATTLE* and above every beast of the field: upon thy *belly* shalt thou go, and *dust* shalt thou eat all the days of thy life." A singular mode of travelling, and extraordinary diet, most surely! "Now there was a day when the sons of God came to present themselves before the Lord, and a *fallen angel* came also among them. And the Lord said unto the *fallen angel*, whence comest thou? Then the *fallen angel* answered the Lord and said, From *going* to and fro in the earth, and *WALKING* up and down in it." So it appears the devil had got upon his *legs* again, although he was condemned ever afterwards to go upon his *belly*! And, moreover, instead of being cursed above all cattle, he was certainly blessed above all cattle if he lived till the days of Job!! "And he ordained him priests for the high places, and for the *fallen angels*, and for the *calves* which *HE HAD MADE*." From this it appears that Jeroboam *made* the devils!! Who made those that tempted Eve and smote poor Job? "He rebuked Peter, saying, Get thee behind me *fallen angel*!" "And he said unto them, I beheld a *fallen angel* as lightning fall from heaven"! "Wherefore we would have come unto you (even I, Paul,) once again; but a *fallen angel* hindered us." "Of whence (those who had made shipwreck of the faith) is Hymenius and Alexander [Who, Alexander Hall?] whom I have delivered unto a *fallen angel* that they may learn not to blaspheme"! What! send a man to the *devil* to learn correct language! We had always supposed he was Chief Professor in hell's high school of blasphemy!! "Have I not chosen you twelve, and one of you is a *fallen an-*

get'?' You will recollect, reader, that *this* fallen angel hanged himself, and of course is now dead! "Even so must their (the deacons) wives be grave, not *fallen angels*, sober and faithful in all things"! Certainly, it would be very wrong for deacons wives to be fallen angels; yet if reports about some orthodox ministers be true they nevertheless are!!

Thus you see, reader, that our author's test tests his doctrine to death; and consequently cannot be relied on, and is therefore good for nothing. And we deny in toto the propriety of such a rule under any circumstances. Definitions, oftentimes comprising many words, if substituted in a sentence in place of a single word or epithet, would make nonsense of any truth under heaven. The true and only way to test a definition, is first to ascertain whether it is agreeable with facts elsewhere; and second, whether it harmonizes with the general sense of the discourse, or sentence, in which the word or phrase defined occurs. To this rule we fearlessly submit the various definitions which the Universalists have given of the term devil, or any of its synonymies.

We will here notice our author's exposition of James 1, 14: "Every man is tempted when he is drawn away of his own lusts and enticed." He takes the position that lust is not the tempter, but the thing tempted.—This is an absurdity in terms. To tempt, signifies to entice, to solicit to an evil act. Hence when the soul consents to an evil act, it is through the temptation, the enticement of the lusts. "Every man is tempted *when* he is drawn away of his own lusts and enticed"—that is, when he is enticed by his lusts he is tempted. But grant that the lust of men is the thing tempted; can it

be proved that a fallen personal angel, once a holy angel in heaven—represented as being bound in chains of darkness, yet roaming abroad through the whole earth like a roaring lion—can it be proved that such a being is the tempter of men's lusts? No NEVER! Let him who thinks the contrary, try a hand at it, and learn a lesson from inevitable defeat.

In conclusion we will lay before the reader some facts showing that the term devil was not used by Scripture writers to signify a personal being or a fallen angel.

Saitan, the word rendered Satan in the Old Testament, occurs thirty-three times. It is applied to a *well*, to an *angel* of the Lord, a good being, to *David*, to the *sons* of Zeruah, to the enemies of Solomon, to the evil passion or desire of David's own mind, to a piece of writing, etc., etc. Never once does it signify a personal fallen angel.

Diabolos, the word rendered devil in the New Testament, occurs thirty-six times. It is translated devil thirty-three times, twice false accusers, and once slanderers. Donegan renders *diabolos* thus: an accuser a calumniator. Greenfield the same. Had the term been rendered by words that properly define it, no one would ever have dreamed that it was used to signify a fallen angel. In every text that our author has quoted, let the reader substitute either of the following words—Slanderer, accuser, calumniator, opposer, enemy, or adversary, and he cannot fail of understanding them in their true sense.

Daimon and *Daimonian*. These words are also rendered devil or devils in the New Testament: the first occurs five times, the second, sixty. *Daimonion* is al-

ways used in reference to possessions—see those passages where Jesus is said to have cast out devils—and it should be understood that the demons by which men were said to be possessed, were a very different order of beings from the *Devil* or *Satan*, properly so called.—

☞ No person is ever, in the New Testament, said to be possessed of *ho diabolos* the devil!

We recommend to those who wish to examine the subject further, *Balfour's 2d Inquiry, Univ. Book of Ref.*

CHAPTER VI.

FORGIVENESS OF SINS.

No WHERE in the inspired writings does such a phrase occur as *forgiveness of punishment*. The gospel forgiveness is always the *forgiveness of Sins*. Hence the punishment of sin is always represented as UNAVOIDABLE and CERTAIN !

The language of the Scriptures on this point is very explicit: "Though hand join in hand, the wicked shall not be unpunished." Prov. xi. i. "The soul that sinneth it shall die. But if the wicked turn from all his sins and—do that which is lawful and right he shall surely live, he shall not die—IN HIS RIGHTEOUSNESS that he hath done he shall live." "Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous SHALL NOT deliver him in THE DAY of transgression ; as for the wickedness of the wicked, he shall not fall thereby in THE DAY that he turneth from his wickedness ; neither shall the righteous be able to live for his righteousness in THE DAY that he sinneth"! Ex. xviii. 20. xxxiii. 12. Thus, though God will forgive on a return of the transgressor to obedience, yet so long as he continues in transgression, he is inevitably subject to that condemnation or death, which is the just portion of the disobedient. Take other examples: "Whatsoever a man soweth, that shall he also reap," Gal. vi. 7. "Who will render to every man according to his deeds," Rom. ii. 6. "Also unto thee, O Lord, belongeth mercy: for thou renderest unto every man according to his deeds," Ps. lxii. 12. "For God shall bring EVERY WORK into judgment, whether it be good, or whether it be EVIL"! Eccl. xii. 14.

But whilst the Scriptures are so positive in asserting the just punishment of every man who sins, at the same time they hold out to the sinner the inducement of being forgiven of his sins on a return to virtue. And hence, it is a Scripture fact, that people have been rewarded according to their sins, and yet been forgiven. Here is a thus sayeth the Lord for it: "Speak ye comfortably unto Jerusalem—her iniquity is pardoned; for she hath received at the Lord's hand double for all he sins." Isa. xl. 2. Again: "For the punishment of the iniquity of the daughters of my people, is greater than the sin of Sodom, that was overthrown as in a moment, and no hand stayed on her.—The punishment of their iniquity is accomplished, O, daughter of Zion; he will no more carry thee away into Captivity:" "For, I will forgive their iniquity, and I will remember their sins no more." Lam. iv. 6, 22.—Jer. xxxi. 34. No terms can be more explicit than these, that, though a punishment was accomplished greater than that of Sodom, yet the iniquity which occasioned it, was forgiven and remembered no more. And if Jerusalem could be punished according to her deserts, and yet experience the divine forgiveness, so could Sodom; and so can every other people, whether we can understand the *whys* and *wherefores* or not!

If it be objected that the term '*double*,' implies that a greater amount of punishment was inflicted than was deserved, we answer by another quotation: "Thou our God hast punished us *less* than our iniquities deserve"! Ezra ix. 13. It is evident that the words *less* and *double*, as here used, are hyperbolic modes of expression, simply used by way of emphasis, either to express the severity of God's Judgments, or the greatness of

his mercies. In no other way can the Divine Spirit be made to harmonize.—Our author's attempt to relieve himself from the difficulties in which the text evidently involves his theory of slipshod and go-easy justice with a long pay-day, is perfectly ridiculous. He quotes the following passage as explanative of the text; or, in proof that it does not refer to punishment: "For your shame you *shall have* double—everlasting joy shall be unto them," Isa. lxi. 7. Singular, that our wise author, with all his precision about the moods and tenses, should not have discovered that the text in dispute is in the *past* tense—"She **HATH** received"—while this passage is in the *future*—"Shall have double." And besides, it strikes us as rather queer that the 'double' the wicked Jerusalem had received for all her sins was *everlasting joy*!

Take another example: "Thou wast a God that **FORGAVEST** them, though thou tookest vengeance of their inventions," Ps. xc. 8. Thus, it is as clear as language can make it, that the punishment of sin is not at the same time incompatible with its forgiveness!

Here, then, we have two undeniable facts: First, that punishment for sin is certain and unavoidable; and second, that sin has been and may be punished, and yet forgiven.

But the inquiry is naturally suggested: In what does the divine forgiveness consist? Let us first understand the true import of the term forgive. The original word translated forgive is *aphiemi*, and it signifies, according to Greenfield, 'To send away, dismiss, suffer to depart, to emit, to omit, to pass over, to permit,' &c. &c. We now answer, that in a general sense, the divine forgiveness consists in reinstating the transgressor in his

former position—in regarding and treating him as if he had not sinned!

This is what mere punishment can never effect. Its province does not comprise the mind. The severest penal chastisements cannot restore a person to lost favor, nor confer upon him the sweet consciousness that he is again received to confidence, the past overlooked and no more remembered to his disadvantage. Your child whom you have severely punished—visiting his transgressions with a rod and his iniquities with stripes, requires at last your forgiveness, your pardon. The past must be overlooked, and the criminal must be made to feel that he is once more in his former position, that he enjoys your confidence, and the blessings of your favor. This is the general sense of Bible forgiveness—a forgiveness, not of punishment, but a forgiveness of sins. This is just what the word of God promises the penitent. God punished Jerusalem for *all* her sins; but when her warfare was accomplished, the word of comfort was spoken, and her iniquity was pardoned, her sins forgiven. The prodigal son bitterly suffered the consequences of his follies and crimes; but when his penitence brought him once more to his home, the father delightedly bestowed upon him his forgiveness—the past was overlooked, and the erring wanderer was again restored to former favor—yea, the father rejoiced over him more than over the elder brother who had not gone astray! All sinners are prodigals from God's house; and, the unchanging order of the divine government compels them to pass through the retribution which is consequent upon their follies, before they can rejoice in the blessings of a father's unpurchased pardon!


The scripture by which our author opposes this view

of the divine forgiveness, is most emphatically in its favor. For example, notice the following: "But he being full of compassion, *forgave* their iniquity, and destroyed them not." Ps. lxxviii. 38. The meaning is, he *suffered* or permitted their iniquity; for this is one of the meanings of the original word, and it agrees precisely with the Psalmists meaning as any one can see by examining the context. See Matt. v. 40: "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Here the same original word is used; but it would not sound well to read, *forgive* him thy cloak also. The meaning is, suffer him to take thy cloak also! Thus falls the first witness.

Again: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy; HE WILL NOT ALWAYS CHIDE; NEITHER WILL HE KEEP HIS ANGER FOREVER!! He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Ps. ciii. 8, 12. This is another instance of hyperbole, such as we noticed in the commencement of the chapter. The remarks there made are applicable to this case also. Thus falls the second witness.

Great stress is laid upon the following: Jesus tarried in the house of a Pharisee. A woman which was a sinner, came and annointed his feet with ointment. The Pharisee saw it, and said within himself, This man if he were a prophet, would have known that this woman was a sinner. Jesus knew his thoughts, and proposed to him the following question: There was a certain creditor which had two debtors: one owed five hundred pence, the other fifty: And when they had nothing to pay, he frankly forgave them both: Which of them will he love the most? The Pharisee answered, he to whom

he forgave most. Jesus approved of the answer, and said, Her sins which are many, are forgiven.

The fallacy of Mr. Hall's application of this case, consists in supposing the sinner owes something to God which he, on repentance, remits. If this is correct, we inquire, What does the sinner owe to God? Love and obedience? Does God remit that? No, that would never do. What then? Is it punishment the sinner owes to God? If so, it is very reasonable to suppose God would be willing to escape being punished, and hence would be quite likely to forgive the sinner! The truth is, our author has planted his feet fast in his own snare, and the rope which he twisted for others will choke him to death. The woman owed nothing to God but love and obedience; and that Christ did not forgive. Neither did he forgive her the punishment of her sins, for that she had suffered. What then did he forgive? Christ himself answers:  "Her SINS which are many, are forgiven"!! Thus falls the chief witness.

We conceive our case is clearly made out; and if the reader has an atom of intelligence, he will readily see the gross outrage which Mr. Hall daringly perpetrates on one of the plainest doctrines of the Bible! When a man utterly and most wickedly misrepresents the views of an opponent, he is answered in a few words.

CONCLUDING REMARKS.

Want of space compels us to defer many subjects which we should be pleased to notice more at large. In concluding, we shall glance briefly at the remaining topics of our authors book.

Chapter VII, headed "Compunctions of conscience," is a single battery which admits of but one direction; and hence all we have to do to avoid the threatened ruin, is merely to step aside, and at once his mighty preparation becomes dead loss. He represents Universalists as teaching that all "the punishment God invariably inflicts upon the sinner, is mental anguish, or remorse of conscience"! This is all false, most utterly false! We are safe in saying, no well informed Universalist ever taught such a doctrine. His chapter of

17 pages is virtually thrown away on his own crude fancy!

Chapter VIII, headed "Testimony of an hundred witnesses," is as base and wicked a misrepresentation as was ever perpetrated. Take one example a specimen of all the rest: "Bible: Blessed are they that read the word of God and keep it." Luke xi. 28. "Universalism: Blessed are they that read the word of God and disobey it!"—What better is this than down right LYING on any other subject?

Chapter IX, containing the imaginary debate between Alpha and Omega, is all stuff from beginning to end. The following is a specimen of what he puts into the mouth of his imaginary Universalist:—"I am bound to confess, that we Universalist preachers, by making every thing figurative, which appears to militate against us, have somewhat crippled and mistified our arguments from that source. For it is evident that our opponents, by adopting the same logic, can make all of our proofs figurative, as we do theirs; and thus from our own example, they may successfully defy us to prove our own doctrine, had we the most positive testimony in the world"! A very accommodating Universalist, truly! But then the reader must remember it is Mr. Hall's Universalist; for, of course, such a debate never took place!

Chapter X, is the most VILLAINOUS production of the whole book. It purports to be a review of the Pro and Con; but it is made up of detached passages and *parts* of passages, with the evident intent to deliberately misrepresent the author. We earnestly recommend the candid reader to procure that valuable work, and read every page attentively; and when done, if he does not pronounce Alexander Hall the vilest of deceivers, we will cheerfully consent ourselves to bear that appellation!

This completes our Review: And imploring upon it the benediction of Heaven, we send it forth upon its mission.



